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SOME ASPECTS OF THE PROBLEM OF SUFFERING.

This is a problem which is at once very old and very new,—as old as the day of our first parents, and as new as the last cry of pain which has gone out upon the unheeding air. It is a problem which has darkened many minds and assumed many shapes, and the attempt to answer which has led in modern times to what we call pessimism, a kind of philosophy of despair. Yet this is nothing new under the sun, for at least in one of its forms, that associated with the name of Schopenhauer, this answer is in some ways not unlike one answer given to the problem by the thought of ancient India. The problem has a broader form and a narrower,—the problem of suffering in general, and the problem of the suffering of the innocent in particular. But under the latter aspect the problem could not arise with equal sharpness in all religions. The measure in which the difficulty was felt would depend on whether men believed practically in no God, or in a bad God, or in a good God. To illustrate this, let us glance at the way in which the problem presented itself under three religious systems,—Buddhism, the religion of the Greeks, and the religion of the Jews.

In Buddhism the perception of suffering is sufficiently acute, indeed the religion owes its existence to the existence of suffering. But the whole life of man was considered evil, and therefore the distinction of good and evil within that life so far lost its point. Life and suffering being synonymous, life had to be got rid of in order that suffering might be got rid of. The answer of Buddhism, therefore, is the offer of a ' bitter balm ', and the way of escape it opens is not free from the suspicion of cowardice.

The Greeks had a keen perception of the beautiful and the good in life; and of all men they were the least likely to think life evil. Yet they recognized the problem of suffering, and the mysterious ways in which suffering is connected with evil-doing. But the problem of the suffering of the good could not strike them with its full force, because their gods themselves were not entirely good. And if the gods were immoral, there could be little wonder if their justice was imperfect. It is true that there was Fate behind, and that Nemesis was inexorable. But that was a power which rolled on blindly, crushing the innocent also if they were in any way connected with the guilty. Under these conditions no full solution of the problem could be attempted.

The Jewish religion differed from these in its belief in a righteous and holy God. Where that belief prevailed there could not be an all-embracing pessimism of a philosophic kind. But just because that belief prevailed, the problem on its *religious* side became more acute than elsewhere. It resolved itself into the questions, Why do the righteous sometimes suffer, and why do the wicked sometimes prosper? But it was a long time before the problem arose at all in the religion of Israel. The devout Israelite had a theory of the government of the world which for long was satisfactory. That theory was that *the righteous prosper and the wicked suffer*; and it sprang naturally from his idea of God as a personal God, a righteous God, a God who could not look upon iniquity but was to all workers of evil as a consuming fire. This theory was deeply stamped on the Hebrew mind. And while the nation prospered, it had so much justification that doubt regarding it could not go very deep. For the nation, rather than the individual, was the child of God. In the prosperity of the nation, therefore, individual exceptions to the rule would not attract attention or could be explained away. This view of life is expressed over and over again in the Old Testament. The godly are like "the tree planted by the rivers of water;" the ungodly are like "the chaff which the wind driveth away." "For Thou, Lord, wilt bless the righteous, with favour wilt Thou compass him as with a shield." "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

When the nation fell into adversity, doubts arose, and probably the suffering of God's people Israel called more attention to individual cases of suffering. Exceptions to the old simple rule were discovered, and puzzled the Hebrew thinker. He could not deny that sometimes it was the righteous who suffered and the wicked

who prospered. "I was envious at the foolish when I saw the prosperity of the wicked, for there are no bands in their death but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Their eyes stand out with fatness, they have more than heart could wish." Some solution had to be found for this apparent anomaly in the government of the world, and the first answer given was simply to say that the prosperity of the wicked was *short-lived,* and that when the righteous suffered, it must be for some sin of his, perhaps a secret sin, on repentance for which the chastisement would be removed. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb. Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." But it was found that even this explanation did not cover all cases. The doubt grew more acute, the darkness thickened. And in the Book of Job we have an immortal expression of the agony of the man who feels bound to believe in God's righteousness, and yet cannot see that righteousness carried out in His dealings upon earth. Let us look at this book, and at the way in which it treats the problem which is its subject.

The Book of Job is the work of a nameless religious genius; and as its authorship is uncertain, so also is its date. It is the nearest approach in Hebrew literature to a work in dramatic form. It consists of a prologue, the body of the book, and an epilogue. In the prologue Satan appears before God and is confronted with the righteousness of God's servant Job. He replies: "Doth Job serve God for naught?" thus insinuating that Job's righteousness has a selfish basis and will disappear if the good gifts God has given him are taken away. This theory he is permitted to test by any means, short of touching Job's life itself. Accordingly upon Job, the rich and righteous patriarch, calamity after calamity falls with dire swiftness. Of the unfortunate man in the old ballad it was said,

> "His barns were fired, his goods consumed,
> His lands were barren made,
> His cattle died within the stall,
> And nothing with him stayed."

Job's ruin was even greater and his sufferings were more intense. His flocks and herds, his servants, his sons and daughters, the whole fabric of his well-being disappeared in sudden and successive

strokes, a sore and loathsome disease afflicted his own body, and in the smitten man sitting amid the ashes few would have recognized the once happy and prosperous Job. His own wife bade him curse God and die, so bitter seemed his affliction. Yet in all this Job sinned not with his lips nor charged God foolishly. "We have received good from the hands of the Lord, shall we not also receive evil?"

From the point of view of the divine audience-chamber, therefore, we have already one solution of the mystery. The righteous man may suffer that it may become evident that his goodness is disinterested, that he serves God because he loves Him, and not merely for the sake of the gifts he receives from Him. That goodness *is* goodness, not selfishness in disguise, may be forced even on the conviction of the scoffer by the suffering of the righteous man who remains righteous amid his suffering. One cannot say that this is an unworthy or unimportant end. But this solution is only partial, it cannot be held to cover the whole ground. Besides, it was not a reason that could appear to Job himself, and so lighten for him the darkness of his affliction. He was not above the clouds, to know whence and why they were sent; he sat amidst them. And his whole suffering was a mystery. The main part of the book, therefore, is a discussion between Job and his friends regarding this mystery of suffering. He had three friends, Eliphaz, Bildad, and Zophar, who came to mourn with him in his afflictions, and having come, they sat seven days and nights by him without speaking, "for they saw that his grief was great." But in the silence Job's mind was a tempest. The strength that can bear severe pain may not hold out against pain long-continued. It was one thing to bow before the strokes of God as they descended; it was another thing to remain patient while the suffering remained and no light came. At last Job's grief burst out, and he opened his mouth and cursed the day of his birth. His friends were shocked and pained at this outburst, and proceeded to deal with him, at first gently. They dealt with him on the old theory that a man's suffering implies his sin. All three held the theory, and Job himself had held it. It is not a theory which is to be put aside as throwing no light on suffering. A vast amount of the suffering of the world can be traced to the sin of the world, even directly. But while largely true, the theory is not always true. And Job's difficulty is that he feels himself to be an example of the contrary. He feels and boldly declares that he has not brought this suffering upon himself by his sins. He

has walked in the path of the righteous, and yet he suffers like one of the wicked. So firmly does he maintain himself in this opinion that his friends grow angry, and at last directly charge him with some sin which has brought this upon him. What sin it may have been they do not know, but some special sin must have brought this special chastisement. But Job demolishes their theory on both its sides. Maintaining his assertion of innocence, he declares himself an example of the righteous man suffering, while at the same time he is easily able to remind them of the notorious cases of wicked men prospering in their wickedness. Growing very bold he challenges the justice of God, and yet he cannot give up his hold on God. It is just because God has been so much to him, that he feels the seeming injustice so keenly. If only he could meet with his invisible opponent, if only he could appear before God that the question might be argued,—such is his yearning. He has even a glimpse of a vindication beyond death when his vindicator will stand upon the dust, and when after his body has been destroyed, "without his flesh he shall see God." But this thought comes as a lightning-flash and is gone again. The time for it was not yet. Finally, Job's friends are put to silence, and Job remains a disconsolate master of the field.

Then God speaks from the storm. Job's friends are rebuked and His servant Job is commended. For, as against them, Job was right. They had clung to their theory in spite of the facts that contradicted it. Instead of seeking a theory which would agree with the facts, they had sought to make the facts suit their theory. Job, on the other hand, had been honest and true to the facts before him. He would not cling to an exploded theory; he would not plead guilty to sins he had not committed; he would not say he had light when all was darkness. And therefore he is justified, as against his friends.

But how about his attitude towards God? The divine voice calls upon him to take up the challenge he had thrown down, to gird up his loins and answer God, if he can. And then the speaker goes on to say that which Job must answer. The nature of the divine speech that follows is unexpected. The solution that we look for is not given. The Creator does not condescend to argue with Job about his individual case, or to show him why He has dealt thus and thus with him. But He gives to Job a view of His glory in nature animate and inanimate, such as Job never had before. In language which is magnificent poetry, He causes to

pass before Job the panorama of the life of the world, in its splendour, order, and power, till Job is humbled, silenced, and abashed. An intellectual solution of his problem is not vouchsafed. But he sees God's Providence to be greater and more wonderful by far than he had any conception of. He cannot fathom it any more than before, but he knows himself to be included in it. His old relation of trust to God comes back. He trusts and he waits. That in the epilogue Job is restored to more than his former prosperity and happiness does not affect the problem of the book.

Gathering together, then, the various lessons the book has to teach us about the problem of suffering, we learn (1) that suffering may be a test of a man's righteousness, manifesting its reality to others; (2) that it may chasten the sufferer himself; (3) that the circle left incomplete in life may be completed beyond death (of this we have only a glimpse); (4) that God's Providence is more diverse and wonderful than we have thought, and therefore we may be content to trust and to wait.

But the problem still waited further solution. With fine honesty the author of the Book of Job took no step further than was revealed to him. And more light came. As Israel went down into its darkest hour there began to dawn upon it an idea new and strange, the idea that there might be something *redemptive* in suffering. The pain of one man might be the healing of another. The suffering of the good might be the saving of the bad. This is shadowed forth in the conception of the suffering Servant of Jehovah which it was given to one great prophet to impart. "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid, as it were, our faces from him; he was despised and we esteemed him *not*. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. . . . . He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. . . . . For he was cut off out of the land of the living: for the transgression of my people was he stricken."

When this point had been reached Israel had no more to teach till there came the realization of this ideal in the Great Sufferer. Jesus Christ came, bone of our bone and flesh of our flesh, a sufferer above other men and yet an innocent sufferer, innocent as Job was never innocent; and out of His suffering, as a simple matter of fact, have flowed healing and light and peace for the sons of men. This suffering, it is true, is unique; there are ways in which

it cannot be even compared with other suffering. But it is not an exception to the law of God's universe; it is its fulfilment, and sheds light on all other suffering. The mother suffers for the babe, and the suffering of the mother is the life of the child; the patriot suffers for his country, and his suffering is his nations's inspiration and deliverance; the martyr suffers for the truth, and by his suffering it is sown in all lands and beside all waters.

Light streams from the Cross upon this problem of suffering. For we learn that where there seemed to be mere arbitrary harshness, there is law and there is love. The intellectual light may never be full here on earth, for the very perplexity of the just man is a part of his divine education. But above all there is light for the darkened and empty *heart*, an answer to the heart for the sufferings of the heart itself. No one can despair of God, no one can despair of the world, no one can despair of himself in the midst of suffering, if he believe that this is indeed God's message and God's revelation of Himself to man :—"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

R. MacOmish.

*THE FOUNDATION OF MORALS:**—I.

Physical science has by a series of brilliant conquests over nature procured for mankind great material benefits. The resources of nature are inexhaustible, and science is ever marshalling its forces for fresh conquests in the service of man. The passionate votary of science, recalling its history, and dazzled by its splendid successes—to be rivalled only by others to be accomplished by itself in the future—looks forward to a time when the science of medicine shall have gained for human life, strength, grace, and longevity; when the sciences of geology, meteorology, and chemistry shall have made agriculture the most fruitful art; when the sciences of physics and mechanics, by perfecting the machines that are already in use, and by constructing new ones for fresh purposes, shall have brought industry and commerce to such a degree of perfection that the maximum of work will be accomplished with the minimum

* A lecture delivered in the College Hall, Trivandrum.

expenditure of energy on the part of man; when the maximum happiness will be purchased at the minimum cost and the amenities of life now within the reach of a few will be within the reach of all.

It is no wonder that such attractions as these, which blind even the more intelligent votaries of science to the spiritual forces that govern and shape the course of human progress, should lure the minor priests of science into the belief that the study of nature is the highest and the only vocation of man, that the intellectual principle is the only supreme principle in human nature, that the perpetual generation of new wants and cravings, and the improvement of the means whereby these may be satisfied is the only law of progress, and that the due ministering to the comforts of the body is the *summum bonum* of man's existence. No race or individual within the pale of modern civilization is altogether uninfluenced by this belief.

The prevailing tendency of the age is materialistic. Nevertheless religion and morals, essentially spiritual in their aim and scope, still assert their sway over the popular mind. They are still the influences which shape the character and destinies of nations, if not also of individuals. But they are in this age justified not so much by their origin and function in human nature, and the part played by them in the progressive evolution of humanity, as by their direct bearing on human happiness in this world or the next. This is only consistent with the spirit of the age. When, however, individual reason begins to assert its supremacy more and more in the universe of human experience, superseding simple faith, the happiness in another world which is offered as a motive to morality and religion becomes shadowy for lack of positive evidence; and when too often the God-fearing and the virtuous suffer, paying dearly for what apparently is their timidity and folly, while the irreligious and the wicked seem to flourish by their worldly wisdom, faith in religion and morals is inevitably shattered and scepticism sets in. This reasoned scepticism of a materialistic age is the outcome of the attempt to base morals and religion on a false and treacherous foundation.

Now men have independence enough to assert their own views and originality enough to justify them. They also seek to pass for philosophers who in the exercise of their reasoning faculty scorn and despise any established opinion or belief. The miser, the voluptuary, and the villain are philosophers in this sense; for they not only defy the recognized principles of character and conduct, but in their hearts justify their own practices. Philosophers have often pro-

claimed that in no age, in no country, is there a man so dead to the influences of morality and religion as to scorn and despise them, although men are in all ages to be found who violate the principles enjoined by both.

It is true that no man will publicly avow his contempt for these sacred institutions; but if the entire character and behaviour of an individual be a right clue to his inward belief, there are actually persons who seek to justify their conduct however vicious and sinful it may be. The miser who loves his gold more than anything else on earth or in heaven, finds no clear reason why he should part with the smallest part of his wealth for the benefit of others. Is it not foolish, he argues, to attempt to relieve the world of its misery, when the sufferers in it are reckoned by millions? He forgets that the call for aid is made not on him alone, but on others also, who have something to spare, and that if due response is made by all on whom the call is, and can, legitimately be made, the relief of thousands of sufferers instead of being an idle dream will be an accomplished fact. The miser sometimes finds justification for his utter indifference to the misery around him in religion. He argues that the same God who made him happy has made others miserable: that some are born to enjoy, others to suffer. Is it not sinful, then, to give help against God's will to men who evidently are sinners because they are poor. The voluptuary in justification of his conduct cites from history Plato's community of wives, the case of Sri Krishna, who is said to have loved sixteen thousand women, and the prevalence even among civilized nations of polygamy and polyandry, with or without certain restrictions. The villain makes the end justify the means, or the means justify the end, according to circumstances.

When such false philosophy is rampant, true philosophy, which teaches the right use of reason, and serves as the best corrective of such wild vagaries, is necessarily doomed. There is, however, a loud demand on every side for a philosophy that will supply men with food and clothing, that will teach them how to live, and to enjoy life. Where is such a philosophy to be found? The claims of natural philosophy have not been overrated even by those who are staunchly devoted to its cause. But the claims of philosophy, mental and moral, have been too often underrated. It is a growing vice among the average scientific specialists and professional men of our time, that they cannot speak highly of their own subject or profession without disparaging all others. This is evidently a consequence of

the specialization of study and of work. The sphere and scope of human activity are ever widening with the elaboration of the technical arts, which is effected by a growing knowledge of the sciences from mathematics down to biology. Indeed, the philosophy of work is the highest which alone can supply to every man his daily wants. Physical science, as enlarging the sphere and scope of work for an increasing population, rightly deserves to be regarded as the bread and butter science. But in spite of the growth of knowledge, the improvement of the technical and industrial arts, the spread of commerce, the advancement of education and civilization, the number of people who starve for want of work, and working starve, is rapidly on the increase. Professor Huxley, deeply sensible of the excellences and faults alike of our modern civilization, exclaims :—

"Even the best of modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that, if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and intensity of want, with its concomitant physical and moral degradation amongst the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away, as a desirable consummation."

Such is the feeling of almost every man who in the midst of his plodding industry in the domain of nature stops to cast a glance on the course of human affairs around him. The imperfect and one-sided character of the progress constituted by the advancement of science and of a civilization purely material, forces itself on his attention; and the necessity for crowning it with a higher civilization, consisting in the cultivation of the moral—the preeminently spiritual—side of man, is at once recognized. Probably science would argue that what she has accomplished for man in the past and can hope to achieve in the future, is all that legitimately need be done or can be done, and that all attempts made beyond the limits prescribed by her as possible must be inevitably futile. Whatever be the attitude of current science towards the problem, the human heart still craves for [illegible] which by an investigation of the laws and conditions of human life, and of the various

causes that contribute to the happiness or misery of mankind, will suggest ways and means whereby human life in its totality may be made richer, happier, and in every way more perfect than it is. This philosophy is no other than the philosophy of morals. The socialists who are engaged in the noble task of reducing the amount of misery in the world and making life uniformly happy, seem to rely for the solution of their problem on the study of society. But though the science of society is really the science of human nature and human life, it cannot supersede the philosophy of morals, which goes deeper and treats of individuals considered as social units. The final purpose of socialistic, of political, and of moral philosophy is one, though their immediate and direct aims are distinct and separate. As the first two would be superfluous if the object of the third were realised, the last necessarily takes precedence among them. As every art is based on certain fundamental principles, which constitute a science, so the art of life, pre-eminently the art of arts, finds its basis first in moral science.

It has been urged in *derogation* of the claims of moral philosophy to a high place in our education, that the study of it makes men capable of discoursing upon morals, but not moral; and that if men are already moral without it, a philososphy of morals is altogether useless. The first part of the objection is too true to be refuted; for otherwise, should not the character of every graduate in philosophy be unimpeachable? To study the principles of morals, to have the sagacity to distinguish right from wrong is one thing, to act upon such principles and distinctions, to put them into practice, is quite another. The knowledge of what is right and good is no security for character or conduct. Men may know the better but prefer the worse. All that can be safely asserted is that the study of moral philosophy has an influence on him who has a character, and is anxious properly to regulate his conduct. It furnishes him with a definite standard wherewith to measure the virtue implied in the conduct of individuals, and to define and distinguish virtues and duties for his own guidance. If it be asserted that the character of men is moulded and formed in their early days, under the discipline of home and school, and long before their eyes are opened to the philosophy of morals, it cannot be denied that the discipline which builds up character is itself fashioned on principles that can be elaborated only by moral philosophy. Moral philosophy teaches those who profess to teach how to minister to the health of souls entrusted to their care. Eminent

educationists, successful reformers, and popular statesmen have all been profound moralists. The home being the true school of morality, the study of moral philosophy should form a necessary part of the education of every parent, if it is to be called liberal. As for the second part of the objection, if men are already moral, there is still need for moral philosophy, as morality admits of degrees. If God did not make man and leave it to Aristotle to make him rational, it is none the less true that He did not leave it to Socrates to make him moral. Men practised morality before the days of Socrates, as they exercised reason before the age of Aristotle. It is only natural that human reason should have operated in definite ways and helped man to make a series of practical judgments before a logic of human reason could be set up. So it is natural that men should have exhibited, and still continue to exhibit, morality at least partially in a series of practical judgments, followed by conduct corresponding to them, before a philosophy of morals could be elaborated. When elaborated, the philosophy of morals has its uses, as logic or any other science, and can be applied with tolerable success and benefit in the realm of practice. It serves to sustain the current morality in any age, and to lift it up to a higher level. In other words, while it furnishes perfect security for the morality inherited from the past, and prevents degradation from the scale of being to which men have risen, it paves the way for future progress by mapping out the lines on which it is to be made, and by pressing the urgency for it. Reformers who in any age have sought to raise the standard and tone of society by raising the prevailing conceptions of morality, have had to break through custom and sentiment deeply rooted in the popular mind; and in spite of deadly opposition and scathing criticism they successfully accomplished their object only because they were men who had a thorough grasp of the principles of morality and had a clear knowledge of human nature.

A philosopher is one who works at the foundations of human experience in all its phases, intellectual, moral, social, and religious. The scientific study and examination of our moral experience leads the philosopher inevitably to investigate the foundations on which it is built. The solution of the question, as is the case with every ultimate problem, is so hopelessly baffling, and yet so momentous and imperative, that the history of moral philosophy is the record of failures of the most eminent [illegible] Socrates to Spencer, to grapple with it. Of course, no one who has studied the history

of moral philosophy with true historical insight can be blind to the partial success achieved by every one of these men nor to the steady, progressive, and continuous march of the intellect towards the consolidation of truth resulting from their efforts. But the sceptic, ready to assail any weak point, and looking to the differences of opinion that even at the present day exist, and will probably continue to exist for ever, among philosophers themselves, regards every attempt to reach ultimate principles as a huge failure. This scepticism, which questions the competency of philosophy to solve this ultimate problem, is but superficial, leading simply to the denunciation of philosophy. But the scepticism which wilfully ignores the many points won, and fastidiously marks the few points lost may not end where it begins. It may deepen into a scepticism of the most dangerous type, as it may, passing beyond the philosophy of morals, reach the very core of morality, and undermine it. Men who are too selfish begin to suspect if, after all, morality is not a fraud which those who cannot well sustain themselves in the struggle for existence practise upon others who can and do live independently; if it is not after all a makeshift or convention of society devised by the members thereof in view of the general convenience of the people who live together in a body and submit to a common government; and if the apparently inexorable and immutable laws of society cannot be violated when it suits their convenience so to do and when no evil can possibly accrue to themselves from such violations. Mandeville, in elaborating his theory of morality, does no more than give expression to the views of persons of this way of thinking. Morality according to such is begotten by flattery on human pride: it is the most successful imposture ever wrought on the credulous and the foolish by the shrewd and the wise members of the governing body, who by lavishing praise induce them to make heavy sacrifices on behalf of society. If there is any follower of Mandeville amongst us whose eyes are still open to the systematic deception practised wholesale in the civilized world, I believe he will not hesitate to say that moral philosophers are engaged, if not in perpetrating, at least in defending, the same evil practices. To him no moral addresses need be given in the hope of converting him to a different faith.

The philosopher does not—at least should not—profess to do what no man can do, that is, lay the foundations on which morality would stand without shaking. The empire of morals which has stood for ages has never been nor ever will be shaken, because it

rests naturally on stable foundations. The foundation of morals is really the foundation of humanity and could not have been laid by man himself. It is as ancient as the coming of man. Yet there is a sense in which almost every man, the philosopher more than others, lays the foundation for morals, by discovering from time to time the true principle in its different manifestations in the realm of our moral experience. A principle when recognised and prized by man, moves him to a greater or less extent in his life. As truly as man makes principles, principles also make man. It is in this sense that man is self-made, the author of humanity and of morality. While morality is not his own creation, he is ever engaged consciously or unconsciously in raising the moral edifice, even by discovering the foundations that lie deep in human nature, nay, in the heart of the universe. The inquiry into the foundation of morals, then, has a meaning only for those who do not dispute the existence and authority of, and the necessity for, a moral government of the universe; and moral philosophy is addressed only to them.

It has ever been the lot of those who work at the foundations to criticize and be criticized by even their co-workers. This is well, for "criticism is the soul of progress." Those who are engaged in the pursuit of truth are often thrown on a wrong track when they get a partial view of it. Mutual criticism fairly directed, instead of separating them from one another, serves to draw them together and concentrate their efforts in the direction in which truth is to be sought for and discovered. By recommencing their operations on a broader basis, they consolidate into one truth that was before scattered. Truth in morals, like truth in general, is one, but has many phases, and has therefore to be sought from many sides. The phases of truth in morals that have been discovered are as many as the fundamentally distinct systems of moral philosophy. The theologian finds in morality the manifestation of the divine principle of impartial government. Common sense philosophy takes it as the absolute and lawful government of conscience over men. The selfish man identifies it with an institution whereby real advantages can be secured to the individual and society in common. The philanthropist reads on the face of it the motto of the greatest happiness of the greatest number. The evolutional moralist marks the growing fulness of life and the concomitant increase in happiness. The social evolutionist traces in morality principles which serve to promote social efficiency. The strict and rigorous moralist interprets it as the development and perfection of

character. The Stoic philosopher defines it as the growing conformity of conduct to the law of nature. The Kantian moralist regards it as the growing conformity of conduct to the maxims of reason. The Hegelian moralist views it as a phase of development of the one world-process, infinite and eternal, and makes it consist in the unfolding of the infinite capabilities of human nature. The statesman considers it as the best means for advancing the welfare of the people, and maintaining the security of government. Who can deny that there may be other points of view from which the problem may be approached in the future? The aspects of morality already presented are so diverse and so numerous that they confound even an acute critic. Yet one can see clearly the soul of truth pervading them all. They come into conflict only as they are severally regarded as representing the whole truth. A criticism of these different views alone can help us to solve the problem of the foundation of morality with any measure of success. We shall thereby get behind the superficial differences incidental to partial and one-sided views, and discover the underlying unity of principle. If we could only succeed in getting at the central principle of which the various philosophical systems are but partial expressions, we might with certainty pronounce that to be the whole truth, even though more phases of it may be discovered in the future. If an independent analysis of our moral experience should yield the same results, no higher guarantee for the truth of the principle would be required.

Criticism, which is but defence and attack, justification and refutation, can be fairly carried on only if those who are engaged in it have a common standard of judgment, and a common understanding as to the facts to be explained. We have, therefore, to state at the outset of our enquiry, how far and in what way these conditions are fulfilled in the criticism of morals that has so long been carried on. In our rationalistic age no standard can be higher than reason, to which our homage is legitimately due; and from the earliest times philosophers have invoked reason, in the first instance, in support of their systems. While a few still declare that reason directly reveals ultimate truths, many hold that it never works independently of experience; but that it helps us in the elaboration of first principles or laws drawn from experience by a process of analysis and synthesis. The rational is the universal in experience. There is a common understanding among moralists as to the facts to be dealt with. It is admitted that obligation is the central con-

ception, and disinterestedness the fundamental characteristic, of morality. The desirability of, and necessity for, morality are urged by all. The aim and scope of morals are clearly conceived to consist in the elaboration of a universal practical principle pointing to the ultimate end of conduct, which would serve clearly to define specific virtues and duties, with their sanction, for the guidance of the individual, no less than the lineaments of virtue in individual character.

The most pertinent questions to put to the moralist are the following. First, how are we or can we be moral, in other words, what is the principle, conformity to which in practice will secure perfect morality in the individual? Secondly, why are we or should we be moral? What is the principle inherent in our nature by virtue of which we are moral, or at least feel that we should be moral? The answers to these questions will have been given, and the foundations of morality laid, when the moralist has discovered a comprehensive formula of conduct with the help of which moral rights and duties can be clearly defined, and worked out in detail, and also a principle in human nature by appealing to which thinking men can be moved to act in conformity with the laws of a perfect moral code. Our problem, then, is to discover a supreme formula and sanction for morality.

Let me lay down certain criteria whereby to test the adequacy of any formula of morals when it is supposed to have been discovered. The formula must be such as will apply for all time to men in all countries, and it must be thoroughly adequate to express progress in all its stages. Further, it must be agreeable to common sense, and acceptable to the theologian and the natural philosopher alike.

We will consider first the theological account of morals. There was a time in the history of the world when a religious mint was established. The original comptrollers of the mint, men of sterling honesty, full of godliness, issued nothing base, and therefore won the confidence of the masses with whom they had to deal. The metal of humanity was used without alloy for making current coin. But as the control of the mint passed from those great founders into lesser hands, and as religion became more and more a profession, counterfeit coins were issued without being detected for a long time. A comparative study of religion in certain stages of its evolution furnishes ample evidence for the truth of this statement. Religion became unwholesome and morality lost its purity as the

consciences of men were brought directly under the dominion of priests. As men, however, began to think for themselves, confidence in the profesional men was shaken, though faith in some form of religion continued. Thinking men found it necessary in the interests both of religion and morality to draw a clear line between the two. But the definition and demarcation of the two provinces do not imply absolute want of connection between them. If this were so, the practical evils would be much greater. Religion denuded of its rich moral contents would become pernicious; and morality without its sanction from religion would lose its vitality with the masses. The religious instinct being naturally the more powerful tends to thwart and suppress the moral, as the latter often runs counter to the interests of self. One may indulge in the most immoral practices, may commit the most atrocious crimes, and yet appeal for mercy to the God whom he most devoutly worships and propitiates, with the hope and expectation that he will not be forsaken. This points to the necessity for suffusing religion with morality, and for making morality hinge on religion. This I regard as the sole sufficing justification for the attempts that have been made to give a theological basis to morals. Being the first fruit of reflection, the theological conception of morality cannot be the ripest. It is the least philosophical, if not wholly unphilosophical. However, it affords the simplest, easiest, readiest and most satisfactory solution of the problem to the popular mind.

In answer to the first of the two pertinent questions, How are we or can we be moral? we may say, representing this school of opinion, We are moral as we conform our actions to the rules of conduct vaguely recognized by common sense, but clearly laid down in books of revealed religion. This answer is far from satisfactory. In the first place, every religion prescribes some code of rules which, while including, far outruns the strict scope of morals. Are we moral or religious, or moral and religious, in conforming to this code? The probable answer would be that we are both moral and religious in so acting. If religion is not identical with morals, how are we to classify the rules dictated in the sacred books into religious ordinances and moral injunctions? Where are we to look for the principle except in our own reason and experience? Further, there is no thorough agreement amongst the various religions of the world which claim to be revealed, as to the number and order of importance of the rules, moral or religious, dictated by them, nor have these rules been systematised

in the sacred books so as to elicit the main principle on which they have been elaborated. We must know the general policy of the law if it is to be carried into effect. Many are the abuses and iniquities consequent on the administration of the law by men who do not know its spirit. Have not religious enthusiasts perpetrated deeds impious, not to say sacrilegious, for lack of a clear grasp of the spirit of the sacred laws entrusted to them for administration? In the old religious books we find no introduction relating to the policy of religion in preparing its code of laws, for it is wholly revealed. The function and utility of religion and morals are questions of a very recent date. Granting that the general policy advocated can be gathered from the particular rules laid down, the question still remains whether it is acceptable to reason.

This leads to the second question, which is even more important than the first as it goes to the very root of morality. To the question why we are or should be moral by conforming to the rules dictated by religion, the simple answer is that these rules have been given to man by God; and it carries full conviction to those who have a firm belief in God and His virtues, and quietly submit to His authority through love or fear. But the more inquisitive, without any irreverence, may still press the question whether the will of God is not arbitrary. Else to what end is this particular form of government? The moralist who would give a theological basis to morals, is bound to answer these questions. He cannot regard the will of God as arbitrary any more than the will of a rational being. He says that God, the all-wise Creator, knowing what is best for individuals separately and for mankind collectively, has framed laws fully adequate to the fulfilment of His rational purpose. But to the thinking man no purpose or end seems more rational than his own happiness, and accordingly he believes that no purpose can well become God, the Supreme Reason, except the realisation of happiness. As surely as every man rationally seeks his own happiness, Gods seeks the happiness of mankind generally. Why not say, even more surely, that He as a perfectly rational being seeks His own happiness? To be consistent the moralist has to say that God the father of all finds His happiness in the happiness of His children, and is working for that end.

The identity of interest between God and man which this implies does not, however, exist between man and man, and until the time comes when the identity shall have been established beyond question, rational man will not find sufficient reason for being moral, if his

morality does not always directly conduce to his own happiness. Nor can he offend God by his ways, because it is God's interest that he should be happy as well as others. It may be said, perhaps, that He cares for the interests of all, and that man should do the same. But should he? it is persistently asked, unless God cares to make him happy, while making others happy. Even as God cares for the welfare of the entire human race, having identity of interests with it, does not every man minister to the welfare of his own family? It would seem, therefore, that the scope of morality is limited to the family. What has the moralist to say to him who presents such a bold front, appealing to the highest tribunal in the court of reason, God himself. He can only promise (a deceitful promise according to some) that God, who renders impartial justice when men are called in the world beyond to render an account of their life here below, will make those perfectly happy who, following His lead and rendering obedience to His laws, have done much to make others happy, and doom those to eternal misery who, wilfully departing from His ways and violating His sacred laws, have hindered the fulfilment of His purposes. The prospect is so delightful or so terrible, so lovely or so repellent, according as one chooses to obey or disobey the moral laws revealed by God, that almost every man can be kept moving securely in the path of morality. But alas! it is not all who believe in God, much less in the happiness of another world. Some can be persuaded to be virtuous only if their virtue will purchase for them some amount of happiness here and now. The same reason which instructs man to regard his happiness as the only legitimate object of pursuit, persuades him also not to give up the undoubted benefits of the present for the vague and uncertain gain promised in the future. The same reason in man argues that in order to carry on His government of the world most efficiently, God could and should have bestowed His precious gifts on those who are perfectly moral even here. Reasonable men, as they call themselves, will be bound by the rules of morality only so far and so long as they secure their happiness thereby. It is their boast that they are not such stuff as dreams are made of. And men have already learned the bitter lesson from experience that the morality of the individual is no guarantee for his happiness here. For these reasons, therefore, there seems to be no prospect of finding a proper theological basis for morals. Even as against those who have faith in rewards or punishments in another world, it is commonly urged that they are selfish after all, as they care only for their own happiness,

and disinterestedness is an essential characteristic of virtue. There is, certainly, a marked difference between worldly selfishness and other-worldly selfishness in their relation to morality. The former may override the claims of morality while the latter perfectly conforms to the moral in conduct. If the only reason for excluding the element of selfishness altogether from morality be that it may conflict with it, other-worldly selfishness, which does not so conflict with it, may be permitted. But the rigorous moralist is quite averse even to such an admission. He repudiates happiness here or there, for the reason that morality has not been elaborated in view of happiness, and will not be secure even with the sanction of other-worldly happiness. Suppose the leader of a gang of robbers, also the spiritual head of his credulous followers, issues with a perverted sense of morality, a code of rules, entirely his own, for regulating a course of conduct bordering on inhumanity, and promises happiness in another world to such of his followers as punctiliously obey them. I dare say fools would not be wanting who would not scruple to commit themselves to that course of conduct, and even to sacrifice their lives in order to secure the happiness of another world or avoid the horrors of hell. Many shocking customs followed by certain classes of society owe their origin to the freaks of perverted genius.

There is yet another view from the side of theology which is by far safer and nobler than the preceding, though empty of promises. The vast majority of people have firm faith in God and confidence in His wisdom. If they are only convinced that the laws dictated in religious works have been enacted by God, that they have the divine element in them, they will readily obey them, reposing perfect confidence in His infinite wisdom, although His ways and purposes be inscrutable. They will behave towards God as they have been taught to behave towards their parents and elders. They were made moral and religious by their parents before they understood the meaning and function of morals and religion. Men, who are but the children of the great Father, must learn to behave likewise, without judging for themselves what is best, whether happiness or no happiness be their portion. This argument for morality has as much force as the previous one with the majority of mankind, who never advance from childhood to manhood, but it is equally futile with the minority who think and reason, as men and as philosophers. The mystery which hangs over divinity and divine origins has yet to be cleared by a rational interpretation of them.

The whole discussion leads us to the conclusion that the attempts made directly to give a theological basis to morals, in the manner indicated, must necessarily be futile. The analysis of our moral nature and experience being defective in this view, theological morality fails to satisfy the criteria above laid down. The particular rules of conduct enunciated in religious works, most of which had been deduced from some higher principle in view of the practical needs of the time, judged from the then existing conditions, have been given once for all, and are therefore unalterable. Being so, they are not suited for a progressive order of things. With the march of human progress some rules have to be amended, some restricted, some extended, some abrogated, while new rules have to be enacted; but amidst all these fluctuations there must be certain stable conditions of society, and a single definite law of progress, which have not been made known to us in the revealed religions of the world. The theological view evidently fails to satisfy the natural moralist and the theist who reason about the matter. One truth elicited, however, is that morality can have no rational sanction in happiness, in this world or in the next. The truest sanction must be truly, divine, which negatively conceived has no reference to happiness. If happiness is the only rational sanction for moral conduct, as is contended by some, it would seem that the truly divine sanction is irrational. But no moralist would say so, though some would say that being neither rational nor irrational, it is ultra-rational. With greater propriety the divine ultra-rational sanction (which will be explained in the sequel) may be regarded as the truly rational sanction for moral conduct, and happiness the natural sanction for human conduct generally.

S. SUBRAHMANYA SASTRI.

HINDU HEROINES: DAMAYANTI.

"A perfect woman, nobly planned
To warn, to comfort, and command;
And yet a spirit still and bright,
With something of an angel light."

THE subject of this paper is Damayanti, the beautiful daughter of Bhima, king of Vidharbha, and the peerless wife of Nala, king of Nishidha. Of the female characters in Hindu mythology some

are, as dramatic and poetical conceptions, more attractive, more brilliant, and more pleasing than Damayanti; but of them all Damayanti, considered as an individual rather than as a heroine, seems to us to be the most perfect. Draupadi, the heroine of the *Mahabharata*, and Sita, the heroine of the *Ramayana*, are pictured to the fancy with more force of contrast, and more depth of light and shade, while Rukmini, the wife of Krishna, whose history is narrated in the *Bhagavatam*, Savitri, the wife of Satyavan, mention of whom is made in the *Mahabharata*, and Chandramáti, the heroine of the *Harischandra Natakam*, are depicted with more delicacy of outline and aerial grace, but in Damayanti we have a perfect woman, in whom a great variety of characteristics are mingled together in perfect harmony. In her we have combined all the passion of youthful, fervent love, all the wealth of romantic fancy common to the oriental imagination, all the enchantment of ideal grace—the brilliant beauty, the bright intellect, and the dignity befitting the rank of a princess taking a peculiar hue from the conjugal character, which is shed over all like a holy, consecrated charm, and which lends an additional beauty to the tenderness and pathos of the whole character. We may say that in the *Nalacharitra* the interest centres round Damayanti, who appears as the angel of light, and whose lovely presence dispels the darkness and gloom engendered by misfortune, and brings the story to a bright conclusion.

The story may be related in a few words. The scene is laid in a beautiful pleasure garden, where spring seems to reign undisturbed throughout the year, where the gentle zephyrs are wafted across the crystal rivulets flowing in soft, rippling measure, loaded with the sweet fragrance of the opening blossoms, where nature's warblers, after revelling in the luscious fruit, pour forth their rapturous melody, and where the spotted deer roam fearlessly at will in peaceful security. In this lovely spot may be seen Damayanti, of exceeding loveliness and fine presence, sporting with her beautiful handmaidens, fit companions for such a mistress. At this juncture, a flock of wild graceful swans alight near the streams and the damsels rush in all directions to catch them, and Damayanti, more favoured than the rest, succeeds in capturing a royal swan. But lo! wonder of wonders, the swan begins to speak in the softest, lowest tones of the human voice, audible only to Damayanti's ear. It tells the astonished maiden that if she let it have its freedom, it will reveal to her a secret of a pleasing nature.

It proceeds thereupon to expatiate on the excellent character of Nala, king of Nishidha, whose handsome appearance and virtuous rule are far-famed. It also relates to her that it had already told Nala of her beauty and chastity, and that he cherished a love for her. This excites the romantic imagination of Damayanti, and though she has never seen Nala, she feels that he alone must be her husband. She pines in secret for him. She becomes absorbed in the thought of him and neglects all her innocent amusements. She is indifferent to the witty puns and sallies of her handmaids and prefers to sit apart, lost in musing on the one object of her heart. Her father, who is apprised of his daughter's feelings, holds a *swayamvara*, to which all the kings and princes of the various kingdoms are invited, and among them, of course, the king of Nishidha. Damayanti, bashful and timid, enters the hall, where all the flower of the nobility are assembled, and seeing five princes all alike in form, conjectures that the four gods have taken the form of Nala, in order to mislead her choice; and, anxious to know which is the prince of her heart, she prays to the gods to aid her in the fulfilment of her vow. They, perceiving her pure, fervent, and fixed resolve to choose Nala, take compassion on her, and resume their original forms; and she is enabled by the indications previously given her by the swan, to identify Nala, round whose neck she throws the flower-garland, the mark of selection common in those days. The marriage is celebrated under favourable auspices, the gods themselves gracing the assembly with their presence in human shapes and bestowing gifts on the happy couple.

Damayanti follows her husband to his kingdom, and there they spend a period of unalloyed happiness, and when a son and daughter bless their union, their happiness is all but complete. But real and true happiness is never of long duration in this world. There is a common Hindu belief that too much happiness tempts the gods to bring ruin and misery upon those who enjoy it. So it is with Nala. The goddess Kali takes possession of him and induces him to gamble, without any attempt to reckon his losses. In this way he loses to a neighbouring king his revenues, his treasures, his retinue, and his kingdom, and only his wife is left to him. Driven into the forest, a homeless wanderer, without food and raiment, remorse begins to work on him; and to add to his distress, his noble young wife insists on following him. She does not overwhelm him with taunts and reproaches, but endeavours to soothe his ruffled mind and comfort him. This is more than he can bear.

If she had raved, stormed, and flung reproaches at him, he would have borne it. But her mute misery, not expressing itself in words and looks, her meek and patient suffering, her bravery in face of their misfortunes, and her efforts to instil hope and encouragement into his heart, seem to heap coals of fire on his head. He finds that he can bear it no longer, and Kali whispers to him to leave his young wife while she is asleep, and flee into the forest. He does so, leaving her alone, helpless and friendless in the mighty forest. He cannot bear to tear himself away from her vicinity, however, and so hides himself in a neighbouring thicket to see what she will do on waking up. He has half a mind to return to her, and various thoughts keep torturing him:—

> " But oft th' heart would make complaint,
> How fares sweet Damayanti now ?
> Still sleeps she ? Or from slumber roused
> In fearful prayer addresses God ?
> Or seeing none, the truth discerns,
> And mingling care with angry thought,
> Doth weeping, her sad fate lament ?
> Or sorrow-drowned, this life depart ? "

Great is her distress when on waking up she sees no trace of Nala, and the horrible thought forces itself upon her mind that he has deserted her. She cannot bring herself to believe it. " Will he leave me thus alone, alone to perish from hunger and fear in this forest ? Is he so cruel and heartless ? Has he no thought for her whom he swore to love and to cherish ? No, it is impossible. He is too noble and great-hearted to act thus." Such are the thoughts that rush through the bewildered brain of the poor hapless girl. But be it as it may, she has to face the grim truth and confess to herself that her beloved Nala has indeed left her.

After experiencing many difficulties and trials, she succeeds in getting to a city, where she serves *incognito* as the handmaid of the daughter of the king, whose mother is her aunt. Here she stays for some time, when she is discovered and taken to her father's house, where she had sent her children, before her misfortunes fell upon her. She then learns that her husband is still alive and well in the service of a neighbouring king, and she determines to get him restored to his throne, by reinstating him in his former position of wealth and affluence. Accordingly another *swayamvara* is proclaimed, but only the king whom Nala is serving is invited—a fact which would seem to indicate that the remarriage

of widows was prevalent at the time. For here we have Damayanti, believed by almost all to be a bereaved widow (though a few know the secret) and preparations being made for her second marriage. Nala comes with the king who was invited to the *swayamvara*; and he is recognised and reinstated in his old position. He wins back his kingdom and his wealth, and henceforth they live happy in each other's love and in the love of their people—a fitting reward for such a life of hardship and struggle.

These are the materials from which the story has been woven, and which the poet has embellished with all the rich colouring of his luxuriant fancy. Even as Shakespeare, by throwing his stories far back into a remote and uncertain age, has blended, by his own giant intellect, the marvellous, the heroic, the ideal, and the classical—the extreme of refinement and the extreme of simplicity—into the loveliest fictions of romantic poetry, and to use Schlegel's expression, "has made the social manners of the latest times harmonize with heroic deeds, and even with the appearances of the gods," so our poets, though in a lesser degree, have sought to blend the possible with the impossible, and to introduce into the affairs of frail humanity the presence of gods and supernatural beings. But fine as is the structure of the story, rich as it is in imagination and in variety of character, yet its beauty, pathos, and interest are centred round Damayanti, the peerless maiden of Vidharbha.

When Ferdinand tells his beautiful Miranda that she is "created of every nature's best," he speaks like a passionate lover referring to her charming appearance alone. We may apply this expression to the character of Damayanti, meaning that in her are united a large number of those qualities which we think constitute excellence in woman. In her the various phases of character are so harmoniously combined as to constitute a whole, in the same manner as different shades of colour unite to form a single ray of the sun. She possesses something of the romantic enthusiasm and passion of Rukmini, of the truth and constancy of Chandramati, of the serene dignity and stainless purity of Sita, of the passionate devotion and tender sweetness of Savitri, of the majestic self-possession and high mental capacity of Draupadi; yet all these are so united in her that we cannot distinguish which is the predominating element. The less there is of marked expression or vivid colouring in a character, the more difficult it is to delineate its hidden beauty and its subdued pathos and simplicity. But when some strong passion

or sentiment works upon the feelings, then all the intricate workings of the heart, the depth of affection, and the strength of character, are brought into vivid light. It is thus with Damayanti. Her life flows like an unruffled stream, flows in merry, rippling rhythm,—it is like a steady light, shedding radiance and beauty around; but from the moment that Cupid plants his venomed dart in her heart, we find the dormant characteristics of her nature roused, and we see her in a new light.

It is true that the conjugal tenderness which remains unaltered in every changing scene of life, in trouble and in joy, is the chief subject of the drama, and the salient point in Damayanti's character, but it does not follow that she is interesting to us simply from the devotion and tenderness shown to her husband. She has a charm of her own, which captivates us and makes us admire her even before her marriage with Nala. Also it does not seem as if Nala is unworthy of Damayanti's love, and is interesting simply on her account. Although he is guilty of the vice of gambling, yet his bitter remorse after the catastrophe, his honest industry in working as a menial under a king whose equal he was once, his passionate attachment to his wife, and his benevolent rule, all serve to ennoble him in our eyes. We seem to sympathize with Damayanti in her admiration for him, and to view him with her eyes, who to her appeared like one,

> " Who sat 'mongst men like a descended god.
> ....
> Who lived in court, which it is rare to do,
> Most praised, most loved;
> A sample to youngest; to the more mature
> A glass that feated them."

With what delicacy and pathos her conjugal, matronly character is painted for us. We have not in her the headlong vehemence of Juliet, but her love for Nala is a habitual feeling working in her and adding lustre and beauty to all her actions. Even after her marriage, her life passes uneventfully while she basks in the sunshine of Nala's love and presence. It is only when the catastrophe occurs that she rises to the occasion, and displays all the nobility and magnanimity of her disposition in giving up a life of comfort and luxury, and following her lord and master in adversity and in woe, even "unto death." She tries to dissuade him from gambling, sends for the ministers and the officials of the state to counsel him, does all in her power to make him listen to her, but all is of

no avail. Kali, stronger than she, has taken possession of him, and urges him to go on and on to utter ruin and misery.

We see her foresight and prudence when she sends away her children to her father's home, because she foresees that matters will soon come to a crisis. We admire her fortitude in parting from her dear ones, perhaps never more to meet them in this world; and we admire also the calm way in which she awaits the impending catastrophe! No thoughts derogatory to her husband pass through her mind; she does not repent for having married him; she does not chide him for going to ruin in headlong fashion; she does not reproach him for being the cause of her separation from her children. As a gentle wife, mother, and friend she only tries to remonstrate with him, to warn him of the future, but when he turns a deaf ear to her remonstrances, she waits calmly with patience and resignation for whatever misfortune may befall them. Her love for him is not of that kind which perishes after a little while, but is like a steady light, which shines undimmed, not flickering and growing faint with every gust of the wind of adversity and woe. Her maternal and conjugal affection is thus supported in even balance unruffled by too much anxiety on the separation from her children or by the prospect of misery and ruin engendered by her husband's reckless career. In the depth of the dense forest, where there is not a human habitation, in the midst of the haunts of wild beasts, when Damayanti finds that her husband has deserted her, she is stunned with overwhelming but well sustained grief and finds that now in her life there is a blank, and that she has nothing to live for any more. She feels as if death has already come upon her, as "if there cannot be a pinch in death more strong than this." But her love, nothing daunted though crushed, gradually rises up from the abyss of despair and gloom, and hope, like a star, lightens up the darkness of her mind and encourages her to live. The strength of her mind and the fineness of her temper, are shown in the manner in which she, a poor weak woman, grapples with the innumerable difficulties of the way, and at last finds an asylum in a town.

The preservation of her modesty and her delicacy and tenderness under her disguise as a menial are managed with perfect consistency and unconscious grace. Her neat way of doing things and her affectionate and meek demeanour win for her the love, admiration, and respect of all.

There is one thing which should be particularly noticed, because it

serves to individualize the character from the beginning. We are constantly being made sensible that though Damayanti is a tender and devoted woman, yet she is a beautiful princess. There is, for instance, a certain majesty about her, a graceful dignity in her manner, and an accustomed spirit of command, which shows itself every now and then in her speech. In the scene with the Queen whom she serves as a handmaiden, she stipulates for certain conditions, saying, "I shall reside with you, provided that I shall not have to eat the remnants of a dish, nor ever have to speak with men. If any one shall solicit me to be his wife, that person must be punished by you. Or should he solicit me repeatedly, that criminal person must be punished with death. This is the vow that I have resolved to abide by. . . . . Should you arrange all this, I shall stay with you." In this speech the motto, "a beggar cannot choose," is for once set at nought, for though in pain and sorrow Damayanti maintains a calm, dignified manner, and speaks to the Queen as if to an equal. The Queen is struck with her bearing and dignified mien, and at once recognising her as a superior kind of person, takes her into her service, promising to observe the stipulated conditions.

We have not only a general impression that Damayanti like other heroines is beautiful, but the peculiar style and character of her beauty suggests itself. We have an image of exquisite and commanding loveliness combined with exceeding delicacy of person, of a refined elegance, and of the most charming modesty. While wandering in the forest, she falls in first with a number of ascetics and afterwards with a caravanseri, and to these she appears as a goddess. They are awestruck at her appearance and fearful of approaching her, until she addresses them and tells them she is a human being.

Damayanti's righteous anger and indignation are exhibited in an incident relative to her wanderings in the wide forest. A snake assails her and she is saved only through the timely help of a hunter, who rushes to her aid and kills the snake with his weapons. She tells him her sorrowful tale and innocently solicits his help. But the conviction soon enters her mind that the man's thoughts are evil; and her sudden burst of indignation and her immediate perception of his treachery and the motive for it are powerfully outlined. It is not only the anger of a woman, whose delicacy has been shocked, but the maidenly dignity of a princess insulted in her own court. Her delicate form seems to expand with fury

and she appears as an avenging goddess, as she calls down curses upon his head, saying, "If I have never thought of any other person than the king of the Nishidhas, then let this puny one who lives by hunting fall down devoid of life." No sooner does she utter this imprecation than the hunter falls down dead even as a tree consumed by fire.

In the purity of her life and in the steadfastness of her resolve not to be lured from the paths of virtue, Damayanti may be aptly compared to the Lady in *Comus*. Just as the Lady is tempted by Comus when lost in a wood searching for her brothers, so is Damayanti tempted by the hunter when alone and friendless in the midst of the forest. Like the Lady, too, strong "in the sun-clad power of her chastity," Damayanti passes on "with uublenched majesty by grots and caverns shagged with horrid shades, where very desolation dwells." And, like the Lady in *Comus*, she triumphs through "that hidden strength which, if Heaven gave it, may be termed her own."

> "So dear to heaven is saintly chastity
> That when a soul is found sincerely so,
> A thousand liveried angels lackey her
> Driving far off each thing of sin and guilt."

Lastly, the incident of the hunter in the story of Damayanti may be said to be, like *Comus*, "a song to Temperance as the ground of freedom, to Temperance as the guard of all virtues, to beauty as secured by Temperance."

> "Love virtue, she alone is free.
> She can teach ye how to climb
> Higher than the sphery chime,
> Or, if virtue feeble were,
> Heaven itself would stoop to her."

In Damayanti's eagerness to meet her husband there is a wife's fondness, mixed with the breathless hurry and expectation arising from a joyful surprise. On the arrival of the prince with Nala as his charioteer for her second *swayamvara*, she sends her maid fifty times to seek Nala who is in disguise, and find out whether it is he himself. She can hardily restrain her impatience because she is so restless and disturbed in mind at the thought of meeting her beloved Nala again. Like Juliet, she would have

> "Love's heralds to be thoughts
> Which ten times faster glide than the sun's beams,
> Driving back shadows over louring hills."

The way in which the story is brought to a close is worthy of admiration for the peculiar skill with which all the various threads of the tale are gathered up, and are made to centre round Damayanti. For instance, when Nala as a servitor is going to attend her second *swayamvara,* he learns the science of gambling to perfection, so that after his reunion with his wife, he is enabled to win back his wealth and kingdom.

The beauty of the character of the heroine is consistent and is sustained throughout the whole tale, and the crowning point is attained when, with magnanimous generosity and forgiveness, she throws herself into her husband's arms, exclaiming:—"Why did you throw your wedded lady from you?" On the whole Damayanti is a lovely compound of goodness, truth, and affection, with just so much of passion and eloquence as to give to the portrait a rich and charming effect. In the words of Dryden we may say of her that "her person was a paradise and her soul the cherub to guard it."

HANNAH R. KRISHNAMMAH.

LITERARY NOTICES.

The History of the Church Missionary Society. By Eugene Stock, Editorial Secretary. Three Volumes. London: Church Missionary Society, Salisbury Square, E.C., 1899.

THIS is a large book on a large subject. Founded just a hundred years ago, the Church Missionary Society has been long at work in almost every region of the globe. It has already sent out from the home-lands more than two thousand agents; and there is very striking evidence of the rate at which its work has grown in the fact that, while eighty-one years had passed before the thousandth missionary was sent out, the second thousand has been made up in the last nineteen. At this rate of increase how few years may have to pass before the third thousand is completed! And such of these thousands as are still in the field are only, as it were, the officers among an array of pastors, preachers, teachers, and workers of many kinds, whose total tale would be that of a mighty army, even according to the standard of numbers in the armies of recent times. The labours of the Society are carried on amid all possible diversities of climate and surroundings, and have begun to take effect on men in every social stage from the savagery of the Red Indian

to the hyper-civilization of the Persian. The lines of action which the Society follows are as varied as the conditions under which it works. Yet all its agencies aim, with a directness and simplicity seldom exemplified in the tangled complexity of human affairs, at the single end of opening for the new principles and purposes and feelings which had their origin in Christ a way into the hearts of individual men. And its mode of conducting its affairs is well-nigh as simple as its aim. A small executive, which every member of the English Church who takes an interest in the Society's proceedings has no doubt some means of influencing, controls its multifarious work and multitudinous workers with an authority so little checked by formal limitations that an enemy might, without too patent exaggeration, characterise it as despotic. Practically, the only check is found in the action along ordinary providential lines of that Christian spirit which to most fashioners of constitutions would appear too vague a thing to be taken into account at all. Yet the Society conducts its operations with something like a minimum of friction and with a wonderful and an increasing measure of success. Difficulties, and many of them, have of course arisen; but only to be overcome as they arose, and to prove in most cases blessings in disguise. In spite of difficulties, the history of the Society has upon the whole been one of steady growth. It was small enough in the beginning. It came into existence with but sixteen members on the 12th of April, 1799. Five years went by without work of any kind being done, and ten before a single native Englishman could be found to enter its employment. In fact for full sixteen years everything about it was but tentative. Until 1815, when the first English clergymen set sail under its auspices for foreign lands, it can scarcely be regarded as having fairly commenced the work which has grown to such huge dimensions now.

It is well that the reading public should be provided with a fitting record of an undertaking of which the remarkable character and equally remarkable expansion are but feebly indicated in the above brief summary. The completion of the first century of the Society's life has afforded a suitable opportunity for supplying such a record. Mr. Stock takes "ample room and verge enough" even for the large task to which he has put his hand. His three volumes contain more than 2,000 closely printed pages. Nor can it be said that any part of this great space is wasted. It is all as full of facts as his pages are of words. There seems, too, to be every reason to believe that the facts are as accurately stated as they are numerous. We do not indeed profess to have read the whole two thousand pages, or to be qualified to test the minute accuracy even of all the portions which we have carefully perused. But, though the third volume has but recently appeared, the other two have been published for many months, and to all appearance without incurring any of those complaints of faulty statement which are so readily

made now-a-days if any plausible plea can be advanced for making them. It seems evident that Mr. Stock deserves all the credit which attaches to the painstaking investigation and the fair-minded and skilful selection and setting forth of the great array of facts which he narrates. His fairness of mind and carefulness of statement are conspicuous in not a few instances of which even outsiders like ourselves are competent to judge, and in which the temptations to one-sidedness and inaccuracy are by no means small. For it has lain in his way to deal with subjects which raised strong feeling for a time and are very differently regarded still by different parties and different schools of thought. The account of some of those controversies, as for instance the protracted and at one time envenomed dispute between the Ceylon missionaries and the Bishop of Colombo, we have read with considerable care. We are bound to say that in all such cases we admire the impartiality with which the views of the contending parties are given, and the evenness with which the balances of judgment are held. There may be some disposition,—it would be almost a miracle if there were not,—to represent the solution of each difficulty which the Society's Committee arrived at in the end as not only the best that could be practically attained but as indubitably and absolutely correct. This, however, seems never to interfere with severe impartiality in the narrative. If any one feel inclined to criticise unfavourably the decision actually come to, he will find materials for his adverse criticism in Mr. Stock's own statement of the case.

This fairness of judgment appears, not only in the way in which facts are related and controversies discussed, but in the general tenor of the work. It is singularly free from the common vice of histories of semi-private bodies which aim at some definite single end. There is no sign that Mr. Stock would like to leave the impression on his readers that the Society whose history he relates has been the source and centre of all that has been going on in its special sphere of action. It is not only admitted in words but it is kept clearly before us as we read, that the Church Missionary Society is an effect as much as it is a cause, and that the principles and feelings from which it sprang have found, and are still finding, expression in other ways and other institutions. The 'environment' of the Society at various epochs is well described and its effect on the changing fortunes and influence of the Society is patiently and correctly estimated. The effect of political events and public movements is allowed for, and the religious activity of the Society is rightly set before us not as an isolated phenomenon but as a thing which both influences and is influenced by the other factors in the nation's life. Thus it comes about that events which are important in other than their directly religious aspect,—the Abolition of Slavery, the Great Mutiny, the Indian Education Commission, the Maori War, and

many more—are naturally and fittingly introduced into the narrative. As such things are brought in, one feels that the account of them is no digression; and the views expressed on them, if not exhaustive or incontrovertible, are always well worthy of consideration.

The breadth of view characteristic of the work appears in another and a pleasing way. There is little trace in it of that sectionalism or parochialism which, in the opinion of everyone except themselves, is one of the most marked defects of Englishmen, and particularly of members of the English Church. The work of Carey, Duff, Wilson, Livingstone, and many others like them, receives as frank acknowledgment as if they had lived and worked within the Anglican pale. Quite properly, they are given only a subordinate place in a history of the Church Missionary Society; but the impression is not left that those who belong like them to other nationalities or churches than the English may indeed deserve some appreciation but only that kind of appreciation which may be extended to an inferior order of beings. This largeness of mind is so conspicuous throughout that, in many respects, the work will serve as a history not merely of the Church Missionary Society but of modern missions as a whole. At any rate it deserves to be in the library of all—of whatever church or nation—who take any interest in the work for mankind which missions have begun to do. By all such it deserves, we do not say to be studied in detail but, to be frequently consulted. Fortunately it is provided with an index which, if not quite free from blunders, is fairly full and satisfactory.

To many readers the interest of the volumes will be increased by their containing not much under two hundred portraits of those who are most prominent in the letterpress. The portraits, however, are as unequal as collections of portraits are wont to be. The present writer has been intimately acquainted with some, and has seen and known many, of those whose bodily appearance is thus recorded. He must pronounce that while some of the portraits which he has a right to speak of are faithful and effective, at least as many are barely recognizable.

It is only what might be expected that a work like the present should have the character rather of materials for history than of history itself. As a repertory of facts and of all really relevant facts, even those which men of narrow religious views will regard as misplaced, these three volumes appear to us to possess merits which are undeniable and great. At the same time they do not display much of the true historian's power of seeing and of showing how all parts of a living organism (such as the Church Missionary Society has proved itself to be) influence one another and co-operate to produce effects which in large measure it is possible to foresee. They afford us little insight on the question of "whereunto all this will grow." They make little attempt to set down, for guidance in the future, the lessons that ought to be suggested by such a pains-

taking record of the past. Even the closing chapter, despite its high-sounding title of 'Respice, Circumspice, Prospice', is rather superficial and jejune. All this, however, if it will be deemed a defect by some, will be regarded as an excellence by others. It will be regarded as a wise concentration of the author's efforts on the preliminary task which he had strength and time to perform thoroughly. That preliminary work at all events—the work of collecting and arranging materials for history—has been done, and extremely well done. The historian of some coming age, when historians will see deeper than now into the moral and spiritual forces which do most to mould the characters of men and to evolve on earth the full purposes of God, will have few helps more valuable than this voluminous record of the early growth, and expanding influence, and gradually broadening views, of the Church Missionary Society.

Christian Missions and Social Progress. Vol. II. By the Rev. James S. Dennis, D.D. Fleming H. Revell Company, 1899.

DR. DENNIS's first volume was reviewed in our pages some time ago. It dealt with the evils prevailing in the non-Christian world. Reviewing the ineffectual attempts to remedy them, it pointed out the causes of their failure and showed that Christianity is "the social hope of the nations." The second volume brings Christianity to the test of actual facts. Is the hope we have based upon its character substantiated by any actual achievements? The answer is, Yes, and the achievements on which Dr. Dennis bases this affirmation fill the five hundred pages of this second volume and are to fill a third volume too. The question was stated in the four lectures which composed the first volume: the answer is to be given in two comprehensive lectures, of which one and half of the other are given in the volume before us.

The Fifth Lecture is entitled 'The Dawn of a Sociological Era in Missions'. It is intended to show that Christian missions have initiated movements, still in their beginning, which have been of great social benefit to the world and are likely to be still more so in the future. We have space only to give the heads of the various sections of the lecture. Christian missions have, it is claimed, changed the characters of individuals, created a new public opinion, promoted education, made important contributions by literature to the intellectual life of non-Christian races, awakened the philanthropic spirit, given in the lives of missionaries and converts a valuable object-lesson to those who surround them, and introduced new national aspirations and higher conceptions of government. The opposition which this inauguration of a new social order inevitably rouses is pointed out, but the value of the work done by missions in this way is established by the testimony of missionaries

themselves, of native witnesses, and of prominent laymen and government officials.

The aim of the Sixth Lecture is to illustrate the results actually achieved as distinguished from movements only commenced, however promising. Here again it is possible only to set forth the heads of the sections. The results dealt with in that part of the lecture which is contained in this volume are classified as results manifest in the individual character, results affecting family life, results of a humane and philanthropic tendency. Of the first class nine examples are given, such as temperance reform; of the second, nine again, including the mitigation of the enforced seclusion of women: of the third, sixteen, of which the foundation of leper asylums and colonies may be taken as typical. To the illustration of these classes of result and the substantiation of the claim that they are due to Christian missions no less than 360 pages are devoted. The extraordinary industry that has been shown in the preparation of the book may be gauged from this.

Certainly Dr. Dennis has gathered a store of facts on which advocates of missions may draw without fear of exhausting it for years to come. The pictures, too, so liberally scattered through the book, are in themselves an education in the results of missions.

While cordially commending the book to all who desire to understand the results of a century of mission work, we may add a few critical remarks. The division between Lecture V and Lecture VI is not very consistently maintained. Many of the 'results' given in the latter are as much beginnings of movements as those in the former. It is only natural that in trying to cover so much ground the writer should not always be aware of the proportion between his facts. In some sections he seems simply to empty on to his page the materials he has collected, great and small, important and insignificant, without showing any sense of their relative weight. While he has tried to make his reading general, he has, in our opinion, not always gone to the best authorities. To depend on biographies and recent studies in mission history that have appeared in book form is after all a haphazard way of collecting information. A study of the Reports of the various Societies in any given year would have at any rate been a useful supplement to the author's other researches; it would have given him a much more complete view of what missions are doing. Also the persual of such periodicals as the *Harvest Field* would have enabled him to understand recent movements better than he does. The absence of any real notice of work among Pariahs and similar classes is a striking omission. Indeed South India as a whole is rather neglected, though the work of some missionaries, such as Dr. Van Allen, who happen to have been in communication with Dr. Dennis, receives due attention.

The book is open also to the criticism that to missions are attributed

results in which the influence of Christian governments and public opinion and Christianised civilisation may claim some share. Also a Roman Catholic might ask whether in a book relating to *Christian* missions, the missions of his Church might not claim some little notice, at least.

Cosimo de' Medici. By K. Dorothea Ewart. Foreign Statesmen Series. London: Macmillan and Co., Limited.

THOSE who are fond of reading of diplomacy and intrigue will find a surfeit of such things in the Life of Cosimo de' Medici. His life is the history of Italy in the middle of the fifteenth century and may be said to mark the transition in Italy from the middle ages to the modern world. The Italian States in their attempt to keep their own independence and restrain others from getting too much power, display a kaleidoscopic series of alliances and counter-alliances which is only to be equalled on a large scale by the European States of the eighteenth century. It was due to Cosimo that the balance of power theory found a practical demonstration in the Italy of the time. But Miss Ewart's little book does not rescue such a record from the dulness which usually accompanies an impartial statement of such bewildering facts. It would have been more lucid and certainly more interesting to have placed Chapter VI., which gives an account of the character and private life of Cosimo, after Chapter I., or to have woven some account of the man himself with the bare records of the alliances he brought about. The reader is anxious to know what sort of man it was that could browbeat the power of Venice and play off Naples and France against each other in such a masterly fashion, until Florence stood out as the arbiter of the politics of Italy. Before the end of the book is reached one is anxious to know the power which could draw Pope Eugenius IV., in 1441, to hold the council for the healing of the long feud between the Greek and Latin churches, not at Rome, but at Florence. The character of Cosimo, coming as a sort of appendix, does not allow us to estimate the stirring events of his life in their true proportions. But the character as drawn in the last two chapters is deeply interesting, and brings out the many-sidedness of Cosimo very vividly. We see in him the keen financier, the practical burgher, the cynical politician, the student of Plato, the enthusiastic builder, the deeply religious man, and at the same time the patron of literature, sculpture, and painting. He was at once the first merchant and the first patron of the Renascence of his day. It was not by any particular office he held that he was enabled to make himself and his family indispensable to Florence, but it was his great wealth and his careful though at times unscrupulous use of it. He never lost an opportunity of gaining popularity, and it sounds very modern, when we read of his building

model lodgings for the poor. The Medici family had their agents in all the large cities of Europe, and our own Edward IV. was one of their debtors. If there is one fault to be found with the excellent delineation of Cosimo's character, perhaps it is that the unscrupulous side of him which led him to bribe nearly the whole of Florence and half of Italy, is not sufficiently brought out. Cosimo was a great man and a patriot, but he was not a hero, in the highest sense of the word.

In conclusion, we cannot do better than quote the summing up of his character by Miss Ewart:—

> "In spite of his cold manner and cynical wit, it is plain that there was nothing which Cosimo understood better than the art of popularity. He was popular with all that was highest and best in the intellectual life of the day, with which he was deeply in sympathy; and, next to the commerce by which they existed, it was with their intellectual pursuits, not with the occasional political storms which broke over them, that the Florentines were most occupied. Cosimo's wisdom taught him how to identify himself with their interests, to make himself appear to his fellow-citizens as the Florentine amongst Florentines, the 'pillar, fountain, and banner' of the State, the 'father of his country'."

The book shows wide reading and patient research, but it would be much improved by an index.

A Historical French Grammar. By Arsène Darmesteter. London: Macmillan and Co., Limited. Price 12*s.* 6*d.*

This is perhaps the most satisfactory historical grammar of a living language known to the reviewer. Based upon the oft-repeated lectures of M. Darmesteter, revised for a French edition by professors at Geneva and Paris, it appears in its English form under the auspices of three professors in England. It contains an introduction dealing with the history of the French language in general, and four sections or books treating of phonetics, morphology, formation of words and life of words, and syntax, respectively. Each part is as interesting as it is thorough. The numerous experts who have been consulted might, one cannot help thinking, have suggested in several cases more commonly used English terms as renderings for the French technical expressions. And from the historical introduction Professor Tout at any rate might have been expected to remove the statement that "under Augustus 15,000 (Roman troops) were needed in England." It is doubtful, too, how far the disappearance of the Gaulish language was due to its being "*very nearly related to Latin.*" Nor do we usually speak of '*the* Flanders'. But these and similar slips are comparatively insignificant, and teachers of French—an increasingly popular study in India—will find the book a mine of information and suggestion.

The Elements of Euclid for the Use of Schools and Colleges. With Notes, an Appendix, and Exercises, by I. Todhunter, D.Sc., F.R.S. New Edition, revised and enlarged, by S. L. Loney, M.A. London: Macmillan and Co., Limited.

THE feeling is rapidly growing that Euclid's *Elements*, instead of forming a good introduction to the study of geometry, are about as ill suited for that purpose as possible, and that the educational value of the study of Euclid at the early stage at which it has usually been taken up is very much less than it has been supposed to be. We ourselves share this feeling, and we think there is no doubt that erelong the text-books of Euclid now in almost universal use in England and in this country will have to give place to books in which the subject of geometry will be approached from a very different point of view. But before that takes place the inertia of a very powerful sentiment will have to be overcome; and in the meantime it is desirable that the editions of Euclid in use should minimise as far as possible the shortcomings of the *Elements* as an introduction to the study of geometry. Todhunter's edition was a very carefully edited book, the notes were interesting, and the appendix contained a number of important propositions; but Todhunter did not apply the pruning knife sufficiently, and he altogether eschewed the use of symbols in place of constantly recurring words. Mr. Loney has now done what Todhunter did not see the need for doing or did not dare to do; and the result is an edition equal, probably, to the best of the editions that have been published within the last twenty years. The appendix has been extended to more than twice its original length, and sections have been added on poles and polars, orthogonal and coaxal circles, harmonic ranges, and other subjects dealt with in text-books of modern geometry.

Mr. Loney has shown by his published works that he possesses the gift of clear and concise exposition, but we notice here and there in this book a tendency to inaccurate or slipshod expression. The following example will serve as an illustration. Todhunter in speaking of the analogy between the first ten propositions of the second book of Euclid and certain elementary facts in arithmetic and algebra, made the statement that "if one side of a rectangle contain a unit of length an exact number of times, and if an adjacent side of the rectangle also contain the same unit of length an exact number of times, the product of these numbers will be the number of square units contained in the rectangle." Mr. Loney alters this statement to the following: "If one side of a rectangle contains a unit of length an exact number of times, and if an adjacent side also contains the same unit an exact number of times, the product of these units will be the number of square units in the area of the rectangle." What he can have been thinking about when he

wrote "the product of these units" we do not know, but the phrase is simple nonsense. In this case he would have done well not to attempt to revise Todhunter.

Macmillan's Colonial Library.

Rupert by the Grace of God. By Dora Greenwell.

It is a misfortune for habitual novel readers that the attempt to make Esmond tell his own story was such a brilliant success in the hands of Thackeray. The first thought of every one who sets himself to describe some bygone age in the form of a historical novel seems now to be that he must put his narrative into the mouth of one of the actors in his drama. When this method succeeds, as with a minute section of Thackeray's imitators it has done, it is a great success. When it fails, it is as great a failure. A story which might go well enough if it were told in the ordinary way, is apt to fall very flat when the author's efforts to be archaic result in something which is as far removed from any form of English that was ever used as it is from the English of the present day. A Patroclus may acquit himself respectably when he is clothed in the armour of Achilles; but if an ordinary soldier puts it on he is pretty sure to come to grief, even though able to fight fairly well with weapons of his own. The book before us is a case in point. The imaginary Will Fortescue who tells the story betrays on every page that though he lived in the seventeenth century he somehow got his education in the nineteenth.

In substance as well as style, the book is but little in touch with the reality of the age which it proposes to depict. The adventures which it records are grouped round an entirely unhistorical and decidedly fantastic plot to raise Prince Rupert to the throne in place of the ill-fated uncle on whose side he fought so fiercely. A good many incidents in the Prince's career and some features of his character are however wrought into the narrative with a tolerable measure of success. Thus, in spite of the strained and unnatural diction, a reader may spend a few hours over the book pleasantly enough, especially if he does not insist upon any high standard of probability in the incidents which are made to pass before him.

War to the Knife. By Rolf Boldrewood.

Rolf Boldrewood is the best known of Australian writers, and any one who has read *Robbery under Arms* takes up any other of this author's books with full confidence that it will contain some thrilling incidents. In *War to the Knife* this expectation will be more than justified. It is a remarkable story of the Maori war that raged in North Island in the early sixties. Many of the characters are drawn from life, and the vivid picture of the athletic and apostolic Bishop Selwyn is very good,

The love and devotion of the heroine, Erena, a girl with Highland and Maori blood in her veins, who saves the life of Massinger by sacrificing her own, are depicted with sympathy and power. Indeed the whole of her story is told most ably, and the scene where she and Massinger are absolutely at the mercy of an infuriated band of Maori rebels is written with fine dramatic force. When the author describes English country life he is less successful, and the character of the erratic and impulsive Hypatia is not convincing. As it was Hypatia's refusal of his suit that drove Sir Roland Massinger to seek adventure in New Zealand, as she, too, came to New Zealand and was about to share his and Erena's fate at the hands of the Maoris, and as she eventually married him, it would seem that she, and not Erena, is the formal heroine, but candour compels the confession that she is completely eclipsed by Erena. The plot is not of the most skilful, and some of the historical parentheses in the narrative are too long and interfere with the continuity of the story. But after all, these are defects of little real importance, and the book may be commended to every reader as a boldly drawn picture of the Maoris in the last great fight they made, and as a most original and striking story of adventure.

Longmans' Colonial Library.
The 'Falcon' on the Baltic. By E. F. Knight.

THIS is a new edition of a very interesting account of a voyage across the North Sea, through Dutch canals, along the North German coast, by river and canal from Tanning to Kiel, and then along the Little Belt, through the Kattegat, and round to Copenhagen. This does not sound very interesting, but a glance at the excellent map shows what a varied and tortuous route Mr. Knight chose. The Baltic is a most difficult and treacherous sea, and the account of the storms that he and his comrâde braved in the tiny *Falcon* abounds in incident.

NOTES AND EXTRACTS.

THE full text of the Government of India's recent Resolution on Education will not reach us in time for notice in this month's number. Before next month, it will be familiar to all who are interested in such subjects. We await it with interest and may probably say something by and by on such portions of it as bear especially on Southern India. Meanwhile it is satisfactory to know that the Resolution declares the policy laid down by the Education Commission to be still the policy of the Government of India, and that it very roundly censures the depar-

tures from that policy of which, in greater or smaller measure, all the subordinate Governments have been guilty.

In some ways our Madras Government and its Education Department have followed the lines laid down for them fifteen years ago with creditable faithfulness. In other respects, however, we shall be surprised if the Viceroy's Proceedings do not show that they have deviated very widely from those lines. We trust that in Madras as well as elsewhere an earnest effort will now be made to mould educational arrangements entirely on the principles of the great despatch of 1854, as these were wrought out in detail and practically applied by the Education Commission. The main question is how Education Departments and Local Governments are to be kept steadily acting on the principles which not only were laid down for them but which they profess to have cordially accepted as the correct lines for their educational activity. It is by no means easy for them to keep to the right path in this matter. Even while sympathising with the strictures of the Government of India, we call to mind how many influences which are very hard to withstand are at work to deflect them from it. Periodical Commissions on education would be a cumbrous and expensive method of helping them to overcome those evil influences. The one Commission which has sat ought to suffice for half a century to come. An occasional reminder and review, like the one which has just been issued, may—if it be properly followed up—correct such abuses as have arisen in the years which have passed unnoticed. But something more than this is needed. Abuses ought to be prevented rather than corrected. They must cause lasting evil when correction comes so tardily as it has done in this case. The only way in which we see much hope of the problem being solved is that some high official—some one totally unconnected with any Education Department—should hold the place of general referee and overseer in everything connected with public instruction throughout India.

If a man be forthcoming who is in real sympathy with the broad and statesmanlike policy of 1854 and if the Government of India will invest him with adequate authority, it ought not to be very difficult to keep subordinate Governments and Education Departments to the lines that have been marked out to guide them. Such an official would call forces into play which would powerfully help to keep things right. Experience has made it abundantly plain that special means must be used if forces which in their own place are indispensable are ever to be evoked on a sufficient scale. For the errors which have been so trenchantly pointed out ought by no means to be laid exclusively at the door of the Departments. We hold those to be equally blameworthy whose position made it their bounden duty to be critics of departmental action. Of these a very few have ventured—not quite so seldom in Madras as in other provinces,—to oppose

Directors and Local Governments; but on the whole every ukase which those high authorities have issued has been received with the most abject submission. Hence the one-sided development of everything. Hence most of the mistakes on which the Government of India has found it necessary at last to come down so heavily. Departments have been regarded as always having GOVERNMENT behind them, and accordingly have had everything their own way. This state of affairs will be altered if once it is made clear in ordinary procedure that Government—the Supreme Government—really favours private effort and its reasonable freedom in the whole field of education, and if those who naturally represent that side of things come to realize that there is some one at the helm of affairs who has both the power and the will, and who has it as his special duty, to consider their proposals and complaints and to enforce the policy with which their interests are bound up. In that case,—but, we fear, in that case only,—the voice of those who have more than an official interest in the intellectual and moral progress of the people will be widely heard, and will gradually become a real power. Without a highly placed protector of the policy which has been solemnly laid down and which has now as solemnly been reiterated once more, we fear that one-sided officialism, however much the present Resolution may check it for a time, will soon begin to run again an unobstructed course.

We are no enemies of officials or departments. They are most necessary—they are worthy of all appreciation and honour—in their own place. They represent the all-essential principle of discipline and order. They are the centripetal forces which cannot be dispensed with. But if centripetal forces were to work *alone*, they would soon bring about the ruin of our system. An admixture and a balance of opposing forces are as necessary for healthy life and true prosperity in every form of social effort as the opposing forces of heat and cold, or of drought and moisture, are needed for the production of anything that is worth producing in the world of nature. In the educational sphere, order, centralization, departmental officialism, have long been unrestrained and very nearly unopposed. The present need is that these should be met, should be checked and supplemented, by things equally necessary in their own place,—by the freedom, the variety, the spontaneity, which belong to private effort. A way must be found by which the latter forces may be reinforced and kept at work much more permanently than during the brief period that the direct effects of the Education Commission lasted.

THE Report of the Fourteenth National Congress, which has been sent to us for review, illustrates both the strength and the weakness of the movement. The weakness lies in the attempt to combine three distinct rôles. The original aim of the proposers of the Congress was, we understand, to establish a medium by which the views of enlightened outsiders

might be brought to bear upon the action of Government. Meetings were to be held at which delegates of the people and Government officers were to converse over the topics of the day. Detailed criticism and practical suggestions were to be offered, and the people were thus to cooperate in the administration of the country. The adoption of Lord Dufferin's suggestion that the Government officials should be excluded prevented this excellent idea from being carried out; and evolution has proceeded on different lines. By the development of popular representation on the Legislative Councils the function of joint official and non-official deliberation, the securing of which was the original object of the founders of the Congress, has found its appropriate organ elsewhere. But the Congress still feels that it has a right to represent itself as cooperating actively with Government in the work of legislation and administration.

Here it is frequently at its weakest. Want of knowledge and experience makes its treatment of such subjects as the currency question seem almost childish. It gives an opportunity to the scornful critic when a meeting of several hundred citizens who possess no special qualifications pronounces unanimously an opinion on such a topic after a couple of speeches professedly partisan. Much opposition might be averted if the subjects were weeded more carefully and if the Congress were not expected to pass resolutions on subjects on which the majority of its members have not the knowledge that qualifies them to pronounce an opinion. Also it would be well if in the selection of speakers such an arrangement were avoided as that by which last year Mr. Grubb after a few days in India was set to propose the Omnibus Resolution, which expressed definite and strong opinions on about a score of subjects of most of which he had probably never heard before.

The second rôle that the Congress plays is that of interpreting to the Government the feeling of the country in regard to the past acts or present policy of the Government. Taking the ground that through its being foreign the Government cannot understand what is the attitude of the people to its measures, the Congress makes itself the mouthpiece of their grievances. This function is that of remonstrance and protest. This is the work which the Congress is best qualified to do and in which it shows to best advantage.

But the Congress takes up another rôle, which may be described variously as that of the political education of the people or as agitation. The people, it would appear, need to have their grievances explained to them; and there must be organisation for "the propagation of Congress principles." Even in the Congress itself many of the speeches are given up to the demonstration of the existence of a grievance or to the stirring of feeling on the subject. They are addressed not to the Government, but to the people. The speaker ceases to be the representa-

tive of the popular mind and becomes its moulder. It cannot escape the notice of onlookers that while the first function is passing more and more away from the Congress, it is laying more and more stress on the third. Whether this points to a healthy development in the future may perhaps be doubted. But the Congress is still plastic, and the appearance of a statesmanlike leader might save it from danger and shape it into an instrument against which little could be said by any one.

The strength of the Congress lies in its adaptability to the second function—in the fact that it is potentially the mouthpiece of the people on its grievances. To efficiently discharge this function it ought to be truly national, intelligent, and moderate. And just so far as it fails to convince Government of its representative character, of its wisdom, and of its moderation, so far is it bound to fail. Now we are of those who believe that this work of pointing out the mistakes of Government is necessary, and that it is highly desirable that an organ should exist for doing it over and above the Press. And we should regret anything that weakened it or reduced the effectiveness of the Congress in this rôle. So that in reviewing the work of the Congress of any year the question with us is, Does it show growth in the qualities which make it effective as an organ of criticism of Government's mistakes?

Without entering into any elaborate comparison with previous years, we are inclined to think the last Congress gives signs of such growth. When regard is had to the circumstances of the gathering, the attendance does not seem less representative than before. The criticism of Government was, we think, more intelligent, and on the whole it was more moderately expressed than in previous years. No Government likes to be bullied, and of all Governments the Indian is one of the least likely to yield to violent denunciation or to anything but 'sweet reasonableness'. That a speech should have stated grievances in such a way that the *Times* could say it was 'devoid of grievances' is not the least effectual way to call attention to them. Critics will of course point out departures from the lines of intelligence and moderation in some of the speeches. But the remarkable fact is that in general these departures are not wider and more numerous. Given the following conditions:—a meeting called to point out mistakes of Government; a large and sympathetic audience; speakers, some of them belonging to a race possessed by an almost Irish inability to measure language, a few of them with all the sensibilities and passion of a natural orator, all of them without experience of official life and with no expectation of ever sharing in administration; and nobody could be surprised if the speeches were less intelligent and moderate than they are.

No notice of the last Congress would be complete without a reference to the high tone maintained in his own speeches by the President and

apparently impressed by him upon most of the speakers. If his spirit filled all, criticism would be well-nigh disarmed.

EVEN in this age of enlightenment, we fear, there are many Christian missionaries by whom the religious beliefs of the people among whom they work are regarded as devil-born and fit subjects only for derision or condemnation. But happily there are many missionaries also who take a more Christian view of the matter and regard it as an important part of their duty to those whom they desire to benefit to learn all they can about their religion and their religious beliefs and customs. The labours of such men are not only of the highest value from a purely missionary point of view, but they form a material contribution to the modern science of anthropology. These remarks have been suggested by two articles in the August number of the *Harvest Field.*

The first of these, by the Rev. W. J. Lawrence, is an attempt to exhibit some of the resemblances between Hinduism as it is seen in South India, and kindred religions in other parts of the world. Mr. Lawrence confines his attention mainly to three subjects,—the beliefs and practices connected with the 'evil eye', the belief in transmigration, and the common religious conceptions of the people. The result of his investigation is to show that the body of belief and custom in India is of the same kind as is found in many countries where there is not that outward appearance of advanced civilisation which there is in India. The meaning of the term 'civilised', he remarks, is somewhat extended when it is applied to the mass of the people of this country. They have "surmounted the first difficulty of early society" and have submitted themselves to the restraint of custom, but they have not taken the second step in advance. Theirs is therefore an arrested civilisation, in which the arrest is due not so much to lack of opportunity as to the influence of opposing forces, such as caste, which have kept the Hindus in subjection and prevented them from developing that tendency to variation which has been so helpful to the progress of civilised peoples. The bar to progress Mr. Lawrence sums up in one word as ignorance, and at the conclusion of his paper he makes a few practical suggestions as to how this ignorance can be dealt with.

The second of the two articles referred to is on the religion of the Pariah, and it is written by the Rev. A. C. Clayton. For practical purposes, says Mr. Clayton, any investigation into the religion of the Pariah must concern itself primarily with two points—the nature of the spirits in whom the Pariah believes, and the methods by which he establishes relations between himself and those spirits. In the investigation of these questions, he says, there is no literature to fall back upon and no folklore that can be appealed to as a guide to what the Pariah believes or has believed. It is only by observation of details here and

there, by the comparison of the names of gods and goddesses, and by the collation of stray facts gathered in villages far distant from one another, that some idea of the beliefs of the Pariah may be formed.

Whatever the religion of the Pariah may be, Mr. Clayton says it is certainly not pure animism. Among the Pariahs, he says, there is constant reference to Kadavul, the God who Is, the supreme Lord who is above all, who has created all, and who, though His attributes have not been defined, is generally admitted to be the ruler and governor of the destinies of mankind. Whether or not the Pariah has borrowed this idea from the Tamil invaders of the Carnatic, Mr. Clayton says it is now impossible to tell. While Kadavul is acknowledged as supreme, no worship is paid to Him, and in all the concerns of domestic life it is certain personified spirits that are appealed to. Every Pariah hamlet, Mr. Clayton says, has its own shrine and its own little deity. The home of the deity may be a tree, or a small conical stone, or three bricks placed in a line on their ends, or a rudely carved stone image. The sacred symbol may be placed in a temple or in a rude shed formed of palm leaf mats, but generally the precincts which are sanctified by the presence of the sacred symbol are indicated merely by a small mound or a few stones. The number of goddesses among the Pariah deities appears to be far in excess of the number of gods. The function of one of these village deities is to protec the Pariahs and to give health, prosperity, and children to them on condition that they make suitable and sufficient offerings to the god or goddess. These offerings are usually ghee, camphor, cocoa-nuts, and sometimes a fowl and even a goat, these last being the perquisite of the *valluvan*, or Pariah priest. It is usual for Pariah women to decorate the stone or tree that represents the deity with strings of jungle flowers, and to anoint it with oil, or cover it with daubs of vermilion or saffron. As a sign of worship a tiny lamp, protected from the wind by a large earthenware vessel, is sometimes lighted before the symbol. Mr. Clayton thinks that these forms of worship probably represent an early stage of the evolution of the ritual of Hindu temples.

It is not easy, Mr. Clayton says, to find out what the Pariah regards as the manifestations or the beneficent action of these village deities. He is inclined to think that the more normal operations of nature are generally attributed to Kadavul, while special blessings are attributed to the agency of the village deity, especially when the aid of the deity has been invoked. Kadavul and the village deities do not, however, exhaust the objects of the Pariah's worship. There is a class of goddesses, among whom are the goddesses of cholera and small-pox, who in his eyes are more powerful for evil than the village deities are for good. These are not supposed to reside within the village, but they enter it insidiously at irregular intervals in order to exact their toll of lives

for the community's forgetfulness of them. These goddesses are propitiated by Hindus in times of pestilence, but they do not seem to be of Hindu origin. So far as Mr. Clayton's observation goes, they are goddesses of the Pariahs, and in his opinion a tenable theory of their origin is that they are modern representatives of the deities of the very earliest Dravidians. Besides these, the Pariah reverences and fears a number of ghosts of admittedly human origin. He believes that the spirits of persons for whom no milk-ceremony or final obsequies have been performed possess and use supernatural powers of hurting and even slaying.

The methods by which the Pariah seeks to establish relations between himself and his deities are various. Besides the acts of worship referred to above and offerings at the village shrine, there are special acts of worship which he sometimes performs at temples which have more than local fame. The general character of the whole round of his worship, however, is mercenary. Offerings are always made in return for some gift received, or in order to secure immunity from some apprehended evil. Mr. Clayton makes mention of a peculiar ceremony which is gone through at Periyapalayam, the distinctive part of which is the wearing of *neem* leaves.

The Pariah appeals to his deities directly and through the medium of his own priest, who is often a medicine man and almost invariably lays claim to powers of sorcery. In some cases, Mr. Clayton says, Hindus invoke the aid of the Pariah priest to drive out ghosts and to ward off the evil eye. Among the Pariah priests are men who profess to be able to induce the local deities to take possession of men or women and act as their oracles, and there are wandering mendicants who profess to be the human abodes of certain deities. Whoever consults one of these 'inspired' persons is expected to make an offering to him whether the answer he receives be intelligible or not.

In reading the Reports of the Sanitary Commissioner for Madras one certainly does not have the feeling that they have been prepared by a clerk in the Sanitary Commissioner's office. Colonel King is an enthusiast, and he evidently thinks that the Report of a Department like his own ought to be more than a mere colourless record of work done. He has a genuine interest in the welfare of the people, for whose benefit every Department of Government exists; and he believes in taking the people into his confidence whenever he wishes to introduce measures for the improvement of the conditions of life. His annual Reports, therefore, are not mere summaries of statistical tables, but are largely taken up with discussions of the more important sanitary questions that arise from year to year, and contain valuable criticisms and helpful suggestions. The Report for 1898, which is now before us, is no exception,

The meteorological conditions of the year under review were not unfavourable, but until near the end of the year the prices of all the principal food grains were above 'warning rates' in all the districts of the Presidency. The persistence of high prices must have been to some extent due, Colonel King says, to unwillingness on the part of the riots to sell their grain. But, as he points out, the prices of food grains have been rising since 1883, and though the recent famine caused a very marked increase, the long continued prevalence of high prices cannot be merely the result of a few bad seasons. While some sections of the community have been adversely affected by this rise in prices, Colonel King thinks it most probable that the majority of the people have benefited by it, and that when things have completely adjusted themselves again the minority who have been suffering will benefit too. The wages of the lower classes, he says, have of late years shown a decided tendency to rise.

The vital statistics given in the Report show that in parts of the Presidency, especially in districts containing large Zemindari tracts, registration is still very imperfect. Taken as they are, however, they show a decrease in the birth-rate and a larger decrease in the death-rate. The decrease in the birth-rate was largely due to a marked decrease in the birth-rate in those districts which suffered most in the recent famine; while the decrease in the death-rate was due to a decrease in the number of deaths from cholera, fever, dysentery, and diarrhœa. The death-rate among infants was as usual very high, and it was excessively high in some municipal towns. This fact, Colonel King says, can only be taken as indicating the very insanitary condition of these towns, the inefficiency of the present type of municipal efforts for the removal of rubbish and night-soil, the want of proper sewerage systems, and the absence of properly protected water supplies. The mortality from cholera was less than the average, but it was very heavy in the districts of Tanjore, Trichinopoly, South Arcot, Kistna, and Nellore. The first four of these districts, Colonel King remarks, are great irrigation centres, and offer facilities for the transmission of the cholera microbe from village to village along the irrigation channels, which are liable to contamination owing to the insanitary habits of the people. The heavy mortality in Nellore was doubtless due to the fact that this district was affected with famine during the year. In connection with cholera Colonel King points out that the rules laid down in 1896 for dealing with outbreaks of cholera in municipalities are rendered much less effective than they might be owing to the power given to Collectors to approve of the employment of smaller staffs than that laid down in the rules as the minimum. The first thing the chairman of a municipality thinks of seems usually to be not effective protection but cheapness, and this is a policy, Colonel King says, that is not actively

disapproved by Collectors. Again, Collectors are entrusted with the important duty of warning municipalities as to when it is necessary to employ observational staffs; but Colonel King says he knows of no case in which a Collector has given such warning at the proper time; and the result is that the rules, which contemplated a method of observation by which rapid action on the first introduction of the disease would be secured, have degenerated into rules for preventing the spread of the disease after it has exhibited itself.

The prevalence of plague in many parts of the Presidency seems to have had a curious effect on the mortality statistics. Colonel King says that during the prevalence of cholera in the town of Madras there was an increase in the number of deaths registered under the head of fever, and investigation showed that the increase was due to false registration of cholera under this head. Towards the end of the year, however, when a visitation of plague seemed imminent, it became unsafe to register deaths under the head of fevers, and registration under the head of 'other causes' was largely resorted to, with the result that the death-rate from fevers fell below the normal. Colonel King again calls attention to the connection which he has shown to exist between the rate of mortality from fevers in Madras and the rise and fall of the level of the sub-soil water, and points out that the increasing consumption of Red Hills water together with an incomplete drainage system must be adding to the amount of moisture in the soil.

In the section of the Report entitled 'Personal Proceedings and General Remarks' Colonel King has naturally a good deal to say about the measures which have been taken to prevent the spread of plague in the Presidency. When plague began to spread southwards the Government on his advice established a system of observation; and he claims that the comparative immunity from plague which the Presidency has hitherto enjoyed is largely due to the working of this system. The system has entailed considerable expense, and various arguments have been adduced to prove that the immunity from plague which the Madras Presidency has enjoyed is chiefly to be attributed to other causes, but Colonel King is as fully convinced as ever of its utility, and he gives what appear to us to be sound reasons for his belief. He admits that the inability of the plague microbe to accommodate itself readily to a new environment may retard the spread of plague to certain localities, but he holds that there is no place in the Presidency of Madras that can be considered safe from the importation and spread of the disease. If, therefore, his statement that the origin of the disease in any locality has always been traced to the arrival of infected persons from another locality is correct, it follows that a system of observation effectively carried out must afford a very considerable amount of protection. Of course when the disease has firmly established itself in

a locality and evacuation of the affected area is impracticable, inoculation probably affords the most important means of stamping it out, but even then inoculation must not be used to the exclusion of all other methods of dealing with it.

Colonel King gives some account in the present Report of the endeavour he is making to provide an educated class of certificated sanitary inspectors to take the place of the so-called sanitary inspectors hitherto employed, who have had very little knowledge of sanitary matters. For holding the post of an administrative health officer he says it is essential that a man should receive a medical education, but he does not think this is necessary in the case of a man put in charge of executive sanitary work. For such a man he is of opinion that all that is necessary is a good general education and a special training in theoretical and practical hygiene. He suggests that candidates for sanitary executive officers' posts should have passed the F. A. Examination and that they should be made to undergo a twelve months' course of training. The scheme seems to be a very good one, and when it is in full operation it will give useful and honourable employment to a considerable number of men who have received a good general education, and perhaps even to some who have gone beyond the F. A. stage.

COLLEGE NOTES.

We are informed that the Christian College Day Committee at its last meeting resolved that an oil-painting of Dr. Cooper should be presented to the College, and that if funds permitted a prize should be instituted to commemorate Dr. Cooper's connection with the College. The Committee feels sure that these objects will meet with the hearty approval of all old students of the College and of other friends and admirers of Dr. Cooper. It is hoped that it may be possible to present the picture to the College at the next celebration of the College Day. Subscriptions for the purpose of defraying the cost of the picture and of providing funds for a prize are solicited by the Committee, and should be sent as early as possible either to Mr. T. Ramakrishna Pillai, Totakkadu House, Egmore, or to Mr. H. Naraina Rau, Tondiarpet.

SCIENTIFIC AND LITERARY JOTTINGS.

THE section of the British Association which is devoted to Mathematics and Physics was presided over this year by Professor J. H. Poynting. In his opening address Professor Poynting discussed the range and the nature of the knowledge which is gained by scientific investigation. He remarked that it was not so long since the laws of nature were described as the Fixed Laws of Nature, and were supposed to be sufficient in themselves to govern the universe. This conception of physical laws is now being on all sides given up. There are, however, survivals in our language of the idea that such laws are commands given to matter, which it ought always to obey. Thus gases are spoken of as obeying or disobeying Boyle's law as if it were an enactment for their guidance, and as if it set forth an ideal, the perfect gas, for their imitation. According to this view, we should have to regard hydrogen as a sort of Pharisee among the gases, which overshoots the mark in its endeavour to obey the law. Oxygen and nitrogen we may regard as good enough in the affairs of everyday life. But carbon dioxide and chlorine and the like are poor sinners which yield to temptation and liquefy whenever circumstances press at all hardly on them.

IT is now recognised that there is no such thing as a failure to obey a physical law. A physical law is simply a general description of large numbers of events which can be classed together because of the similarities which have been observed in them. A broken law is therefore merely a false description. To use words which imply more may mislead, and Professor Poynting urged that the practice should be given up as the reaction of language on thought is so subtle and far-reaching. Concurrently with this, he thought we should keep more consistently before us what kind of explanation it is that science gives of events. It used to be said that we had explained anything when we had found out the reason why it existed or when we knew the cause of it. On the purely physical or descriptive view, the idea of cause is quite out of place. In description we are solely concerned with the 'how' of things, and their 'why' we purposely leave out of account. We explain an event, not when we know 'why' it has happened, but when we show 'how' it is like something else happening elsewhere—when, in fact, we can include it as a case described by some law already set forth.

THE descriptions given by science do not, however, satisfy us. There are discontinuities in our observations, and, as Professor Poynting said, it is merely a true description of ourselves to say that we must believe

in the continuity of physical processes. Then again we desire to have mental pictures of those processes, the details of which elude our observation. We are thus led to imagine a constitution of matter and modifications of it corresponding to the different forms of energy. In this way the molecular and ethereal hypothesis has been framed and generally accepted. Professor Poynting admitted that such a hypothesis was of use as scaffolding or ladders were of use, but protested against the confusion of hypothesis with fact which sometimes appeared. For instance, electro-magnetic waves are commonly called ether waves. Yet these waves start from matter, and, as they travel through the air, it is quite possible that the electric energy can be expressed in terms of the molecules of air in their path, that they are effecting atom separations as they go. If so, then the air is quite as much concerned in their propagation as the ether between its molecules. In any case, to term them ether waves is to prejudge the question before we have sufficient evidence.

A BALLOON ascent which was made at Strassburg shows that in a stratum of free air, the height of which exceeds a few hundred metres, the temperature has an extremely small diurnal range. During the night it scarcely amounts to a few tenths of a degree. In the daytime, however, a variation of some three or four degrees Centigrade may occur, even at a height of eight hundred metres, when vertical air currents exist. In the absence of such currents, the range during the day is also very small.

A LETTER appeared in *Nature* from Mr. F. J. Jervis-Smith warning instrument makers against the common practice of putting the magnetic compass needle of the pocket compass into an external case of nickel. Recently, while in South Australia, he used such a compass for the purpose of steering across a rather large 'run'. On comparing his position with that indicated by the map, he found that he had drifted considerably to the right of the point laid down. This mistake he discovered to be due to the nickel case of the compass being magnetised, for when he examined it carefully he found that as he slowly shut the lid the card of the compass was deflected.

MR. G. W. STEEVENS, whose book, *With Kitchener to Khartoum*, proved so successful, has brought out a new volume entitled *The Tragedy of Dreyfus.* Mr. Steevens attended the Court Martial at Rennes as special correspondent of the *Daily Mail*, and it is well-known from his letters that while he, like every one else, considered that the guilt of Dreyfus was not proved, he yet at the same time was not absolutely convinced that there was not something suspicious about the conduct of Dreyfus.

Mr. Steevens's new book, *In India*, was to appear on the 4th of October. Judging from a summary of its contents it appears to be a reprint of the articles that were reproduced in most of the Indian newspapers a few months ago. If that is so, Indian readers will not expect much instruction from the pages of *In India.*

THE *Letters of Robert Louis Stevenson to his Family and Friends*, edited, with notes and introduction, by Mr. Sidney Colvin, was to be published by Messrs. Methuen in the end of October. The book, which is in two volumes, contains more than four hundred and fifty letters. The letters are divided into twelve sections and cover all periods of the writer's life from his eighteenth year to the year of his death. From about his thirtieth year they form a pretty complete and continuous autobiography of Stevenson's moods, works, feelings, and opinions.

THE book which is said to have sold most largely last season is *The Double Thread*, by Miss Ellen Thorneycroft Fowler, a daughter of Sir Henry Fowler, the late Secretary of State for India. Miss Fowler's sister, Miss Edith Henrietta Fowler, who has already written some books for children, is now about to make her appearance as a novelist, for Messrs. Hutchinson announce the early publication of a novel from her pen, to be entitled *A Corner of the West.*

PEOPLE sometimes speak as if men's interest in religious subjects were declining. It is a curious commentary on such talk that the publications that achieve the widest popularity are those which have a distinctly religious interest. We referred some time ago to Mr. Sheldon's works, which have been selling by the million. Attention has recently been called by the *Academy* to the enormous sales of the books of Mr. Silas Hocking. They have an average sale of a thousand copies a week, while the total sales have been a million and ninety-three thousand. Mr. Mee, writing in the *Puritan* on Spurgeon's Sermons, says "that something like 100,000,000 have been sold at a penny and quite double that number have been circulated in newspapers and other ways." In the stock room of the shop from which Spurgeon's Sermons are supplied there are 2,000,000 copies, and the boxes are constantly being replenished, for the demand is unceasing.

A LETTER written by Tennyson to Mr. E. C. Tainsh has been published recently, in which the poet gave some explanations about a few

passages in his writings. In the last two lines of Canto 36 of *In Memoriam*, where Tennyson speaks of

> "those wild eyes that watch the wave
> In roarings round the coral reef,"

Mr. Tainsh had seen a reference to sailors, but the poet stated that he referred to the 'Pacific Islanders'. Again, Mr. Tainsh had explained "the bar of Michael Angelo" in the last line of Canto 87 as the eyebrows of the great Italian Master, which "met in the middle and formed nearly a straight line above his eyes." In the letter referred to, however, Tennyson explained that he meant by the bar "that broad bar of frontal bone over the eyes for which he (Michael Angelo) was remarkable."

THE *Memoirs of Victor Hugo*, with a preface by M. Paul Meurice and translated by Mr. John W. Harding, were to be published by Mr. Heinemann in October. The *Memoirs* date back to 1825 when Victor Hugo witnessed the coronation of Charles X. at Rheims.

THE *Athenæum* states that the Russian Government will adopt the Gregorian Calendar at the beginning of next century, that is, on January 1, 1901. According to this they will still make next year a leap year in accordance with the old Julian reckoning, but they will afterwards fall into line with other Christian nations by making their dates correspond with what they would have been had the Gregorian rule of dropping a leap year at the end of each century not divisible by 400 been observed since 325. *The Athenæum* expresses a hope that before another century is completed the more simple and accurate rule will be substituted of dropping a leap year at the end of each period of 128 years without exception, so that the next dropped after 1900 will be 2028.

AN International Congress of the History of Religions is to be held at Paris from September 3 to September 9, 1900. Prof. Albert is president of the organization commission.

MESSRS. CHATTO AND WINDUS announce that Volumes III. and IV. of *A History of the Four Georges*, by Mr. Justin McCarthy, will be published this season.

THERE seems to be no end to the issue of new 'series' and 'libraries'. Two new ones have recently been announced—'Eminent Scotsmen' and 'The Sports Library'.

It is stated that from the beginning of next year *Punch* will appear in a new and enlarged form. The chief feature of the enlargement is to be short stories, not necessarily of a humorous nature, by popular novelists.

RECENT PERIODICAL LITERATURE.

In the *Contemporary Review* for October Mr. F. Edmund Garrett, Member of the Cape Assembly, discusses the South African problem. The problem in its present acute form has arisen from a geological accident—the existence of a great gold field in the Transvaal, where there was a pastoral Dutch speaking population, who were prevented by avarice as well as by international obligations from keeping miners out, while their anti-English tradition led them to attempt to govern them without political rights. The resulting corruption has produced a state of matters injurious to the politics and prosperity of all British South Africa and to the British name throughout the Empire and the world. In the Transvaal the English outnumber the Boers by three to one, in all South Africa the numbers are nearly equal. The English, however, are almost entirely urban and unmilitary, the Dutch rural and military. South Africa is not controlled by representative institutions but by arms. The fear that intervention will create race hatred is without force: the hatred already exists and will not disappear so long as the Dutch believe they can treat the English with contempt. The current disparagement of the Uitlander's character is without ground. There are good and bad Uittlanders but it is the bad who are politically indifferent, and the movement in Johannesburg has been carried on by men of the very stuff of which a good government would make a good citizen.

Mr. Austin Taylor in an article on the Ritualists and the electorate says that under the present condition of affairs in the Church of England only action at the polls can prevent a complete triumph for the forces of medieval reaction. The electorate must press for the passing of a Church Discipline Bill and insist that clergymen disloyal to Reformation principles shall receive no preferment.

Mr. I. Zangwill, himself a Jew, discusses the standing problem of the Jew with special reference to Dr. Herzl's scheme to regenerate Palestine and its ancient people by a 'Jewish Colonial Trust' with a capital of two million pounds. Under Dr. Herzl's leadership Zionism has made vast strides; but the Western Jew is generally in bitter or contemptuous opposition, and without enthusiasm for immigration no number of millions of pounds could avail. Mr. Zangwill is inclined to think there is no remedy for the Judenschmerz, but that the chances are that the Jew in semi-barbarous countries will, with the gradual advance of civilisation, be relieved of his unjust burdens, and that when emancipated politically he will either disappear or undergo a religious regeneration.

Lady Henry Somerset gives from a recent return made by the Board of Trade statistics in proof of the power of Local Option to enormously reduce the consumption of alcohol. The average consumption at present in the four Local Option countries is only a little more than a third of that in other countries; and Lady Henry Somerset makes an earnest appeal to the various sections of the Temperance Party to unite in an effort

to secure both the power of direct popular veto and the management by the Local Authority of such portion of the trade as is not suppressed by local veto.

In reply to an article in the June issue Miss Edith M. Shaw describes the workhouse from the inside. She deprecates the attacks made on workhouse officers and draws attention to *their* dreary lot and many hardships. Mr. Thomas Holmes, dealing with the "obscure causes of crime," says that crimes are very frequently the result of mental disease, epilepsy, and the loss of self-control often associated with the transition stages of sexual life. Sir Robert Stout describes the educational policy and the experiments in social legislation made by the Government of New Zealand. Mr. Phil Robinson contributes more of his natural history notes. Mr. J. B. Carruthers has a short but interesting article on plant pathology and therapeutics. Plant doctoring is of immense practical importance. It has been calculated that in the United States alone £40,000,000 is lost annually from plant disease. Mr. Carruthers appeals for Government or other aid for the development of the study of plant diseases and their cure.

There is a very able sermon by the Rev. P. T. Forsyth, D.D., on 'The Cross as the Final Seat of Authority'. The word Evangelical, he says, needs to be converted. Grace to-day must be a gospel not so much of the supernatural as of the superhuman, and not so much of freedom as of authority. Christianity needs to a large extent to be saved from its own moral success. It has produced a sentiment of sympathetic humanism, and that sentiment is gradually displacing the faith that produced it. With this reduction of religion to a sentiment authority naturally disappears; and the first necessity of the time is to show that the gospel is more than human sympathy and carries with it absolute authority and demands absolute obedience. The question of the hour, and still more of the future, is as to the seat of final authority. The seat of authority must be ethical rather than rational, social in its action, historic in its manifestation and in its principle, personal, living, and present, and cannot be found in the State or in the Church or even in the Bible but only in the Cross of Christ understood as a gospel and not as an ideal, as an atonement and not as a classic sacrifice.

In an article of special interest Mr. Alfred Nundy deals with the question of a National Church for India. He dwells on the mischievous effects of sectarianism in hindering the diffusion of Christianity and the union of Christians in one body bound together by ties of love, charity, and sympathy towards one another and capable as a united community of promoting their common interests. Mr. Nundy's article deals with two really distinct proposals. The first of these is to make the Native Churches self-governing, the second to unite the various Churches into a National Church. Both objects are eminently desirable, but more harm than good would be done by pushing on with either before the time is ripe for it. Uniformity is of little value apart from unity of spirit and belief, and the deplorable dissensions in the Church of England at present show that it does not guarantee harmony or charity. There are difficulties connected with theories as to the nature and government of the Church which make union at present impracticable; but it is not unreasonable to hope that increasing knowledge will remove these difficulties, or, if not, that men will become so mastered by the essential spirit of Christianity and the sense of common loyalty to one Lord as to hold them as of secondary importance.

THE *Nineteenth Century* for October is exceptionally varied and full of interest. The first place is given to a poem by Mr. Swinburne on the Dreyfus case, entitled 'After the Verdict'. But for the closing lines it contains little that is characteristic.

Articles on the situation in South Africa are for the most part belated now that the war has actually begun. It seems therefore hardly necessary to allude to an article by the Rev. C. Usher Wilson, who writes from Cape

Colony. It is enough to say that he feels that nothing but war will now suffice to clear away the spirit of mistrust and fear that permeates the whole policy of the Africander Bond.

"Mistrust is the strength of the Africander Bond. Mistrust is the festering sore in South Africa. The Boers are said to have been the pioneers of civilisation, but in fact, they were only refugees from the levelling up influences of a civilised community. Mistrust of their fellowmen made them trek northward across the Vaal, and mistrust of each other impelled them to establish their homesteads at such great distances from each other that a few thousands occupied a tract of country twice the size of England."

'Liberalism and its Cross-currents' is the title of an article by the Rev. Dr. J. Guinness Rogers counselling mutual tolerance among the conflicting parties of the Liberal Opposition. Liberalism is of necessity composed of largely independent parties, and it has always been thus composed. So long as Mr. Gladstone was alive his magnetic personality bound the sections into a united whole. His death and the absence of a similarly powerful leader led to considerable confusion. If Liberalism, with which is bound up the hope of genuine progress, is to become again a power in the State, individual parties must be prepared to refrain from pressing their own peculiar demands and trust that in the growth of a really strong and united Liberalism they will find the quickest and surest way of accomplishing their ends. Incidentally Dr. Rogers illustrates his contention by reference to the attitude of Nonconformists towards the question of an Establishment. They could have urged a strong plea for requiring that this question take precedence, but believing that insistence on this question would endanger Liberalism they wisely abstained from placing it in the front of the political programme.

The Right Hon. Sir Algernon West contributes an article entitled 'The Great Unpaid', which we trust will be largely read in this country. "Few people," he says, "have ever fully considered, far less realised, the vast amount of gratuitous work performed by men who have no hope of any reward beyond that which is popularly supposed to follow virtue." The more prominent positions such as those attained by members of parliament may be set aside as carrying with them honour and occasional titles and emoluments in lieu of payment. But below these lies a whole army of unpaid officials. The whole of the Land Tax, amounting to nearly £1,000,000, is assessed and collected by the Commissioners, who are, of course, wholly unremunerated. The Chairmen of Quarter Sessions still try all cases not necessarily going before a Judge of Assize. The treasures of the nation at the British Museum and at the National and Portrait Galleries are under the direct supervision and management of unpaid trustees. Over a hundred hospitals in London and the country are administered by unpaid governors and committees, while the number of men who are trustees of various public and private charities is very great. A still larger body is found doing the work of Parish, Urban, District, and County Councils, and of Boards of Education and City Corporations.

The London County Council affords an excellent example of the work accomplished by unpaid men. It controls an annual expenditure of over £6,000,000. It has in its short career purified eighty per cent. of the Thames water, it has taken possession of important lines of tramways, and cleared acres of insanitary dwellings. Communications over and under the river have been established, a colony for epileptics started, forty-one public-houses abolished, a magnificent new street begun, and with all these improvements it has diminished the County Council rate. In ten years it has more than doubled the open spaces within its boundaries, and has added 1,236 acres to the gardens and playgrounds of London. It has introduced aviaries, and lakes, and gymnasiums. It has made the fire brigade the finest in the world. These and a multitude of other valuable results have been effected by the instrumentality of the great unpaid London County Council. It would be easy to

add to this list. In truth the great bulk of legislative, municipal, and charitable work is performed by men who receive no remuneration.

Mr. Alexander Sutherland deprecates the fear of over-education. He admits that a certain amount of sympathy may be extended towards those who share in this fear because "our school systems are not all we could wish them to be." The instruction that is given leans too much to the side of facts, and is comparatively barren on the side of ideas. But making allowance for the imperfections of our system, and their consequent evil effects, we need have no fear that the general community is being over-educated. At first sight there does seem to be an economic danger in educating the labouring man and woman to be too good for labourers' work. But a wider view shows that the decades as they pass are also bringing the remedy. Science is steadily sweeping away the humbler employments. "Hardly any man has now to toil up ladders with the hod of bricks upon his shoulder. The donkey engine does the purely animal part of the work. The reaper is replaced by the machine, and the ploughman is fast receding as the steam-plough makes its appearance. ....Where are now the armies of water-carriers, and chair-porters, and night-men and sawyers whom our grandfathers used to require?" Manifestly if education is training men for more skilled labour, the inventions of science are creating posts for those thus educated. Hundreds of thousands of men are now employed in callings that had recently no existence, in telegraphy, photography, and all kinds of mechanism. Therefore, "if we take care to make our school systems, while they grow wider in scope, also wiser in spirit, there is nothing in the world to fear and everything to hope for."

Major Townsend calls attention to the vast future that lies before India in the development of industries and manufactures through electricity generated by natural sources of power. Three schemes are now under consideration, one in Cashmere, another at the Falls of the Cauvery, and the third at the Nerbudda Falls. The second is familiar to our Madras readers. The last is a scheme for generating electricity for the ordnance factory at Jubbulpore.

Dr. Jessopp's 'The Cry of the Villages', recently noted in this Magazine, receives a twofold answer from Mrs. Stephen Batson and the Hon. Percy Wyndham. Mrs. Batson justly argues that though much is done in and for the villages it is done in the spirit of patronage and therefore without any elevating influence. Let the labourer have his playground, his free library, his educational privileges, but let him know that he is the owner of them; and above all let him have the power of renting and of buying land in his own parish. Mr. Wyndham's article is intended to traverse the statement that a town labourer is better off than a country labourer.

Other articles of interest are, first, an article by Miss C. O'Conor-Eccles, strongly condemnatory of the whole arrangements in the Vienna hospitals, another by the Rev. Graham Sandberg, on a Tibetan poet and mystic named Milaraspa, one by Mrs. Humphry Ward, pleading for a toleration in the Church of England broad enough to admit those who profess a faith as broad as that of the author of *Robert Elsmere*, and two criticising the recent decision of the Archbishops, and hinting that the prospects of disestablishment are thereby much increased.

THE *Fortnightly Review* for October opens with an article on 'The Rennes Verdict and the Dreyfus Case', by an 'English Officer' who remains nameless. The writer does not believe that more than one or two who brought about the original conviction of Dreyfus had the slightest doubt as to his guilt. The error into which these men have fallen is that of being unable to distinguish truth from falsehood. But Dreyfus, says the writer, has been largely avenged even already. And he will be even more distinctly avenged in the future, if France trusts those generals who are to blame for the present verdict. They have no idea of the true nature of discipline. The general principle has been for the French officer

to exercise little or no supervision among his inferior officers and his men, and this has resulted in the men rejoicing in a freedom which has completely sapped all discipline. At the same time the men are ready to back up such a popular officer whenever he gets into trouble, and the means they employ in such cases are often most unscrupulous. One instance of this is given—an anecdote told by Henry to Picquart. "When I was in the Zouaves," he said, "there was a private soldier who was the son of a Colonel. He had been guilty of theft. The officer under whose orders he was wished to prosecute him. His superiors did not take that view. It was the officer who was broken, and the thief who maintained his position." One result of the trial of Dreyfus is that France has lost the sympathies of Alsace while Germany has gained them.

'The Dreyfus Scandal of English History' on which Mr. Foxcroft writes is the Popish Plot.

'Diplomaticus' has one of his interesting articles on 'Mr. Chamberlain's Mistakes'. While people right and left are blaming Mr. Chamberlain for acting with haste in his negotiations with the Transvaal, 'Diplomaticus' is of opinion that the great mistake is the amount of time that has been given to the Dutch. In connection with South Africa there is a letter from Mr. Bryden showing clearly that he is entitled to be heard on matters concerning it, and that the figures of his article are on the whole correct.

'History in Advertisements', by Mr. Andrew Reid, supplies some quaint information. "The historian," says Mr. Reid, "could write a very decent story of England from newspaper advertisements." In the September number of the *Mercurius Politicus* for 1659 we come upon an advertisement of one of Milton's pamphlets about the Church, tithes, &c. The advertisement refers to the author as 'J. M.' Another of Milton's publications is announced in the following year: it deals with "the dangers of readmitting kingship into the nation," and within two months Charles was on the throne and Milton's works were being burned by the common hangman. One advertisement which appears in the *London Gazette* of 1667 would certainly create no small diversion if it were to appear in any of the Gazettes here. It runs as follows:—"We must call again for a Black Dog. It is His Majestie's own dog, and doubtless was stolen, for the dog was not born nor bred in England, and would never forsake his master. Whosoever findes him may acquaint any at Whitehal, for the dog was better known at court than those who stole him. Will they never leave robbing His Majesty? Must he not keep a dog? This dog's place (though better than some imagine) is the only place which nobody offers to beg." In May 1664 "His Sacred Majesty" intimates that he is ready to heal people with his touch till the end of the month, when he will cease till Michaelmas. To show how things have advanced since 1728 we have only to read such a notice as the following;—"To be sold, a negro boy, aged eleven years. Enquire of the Virginia Coffee-house in Threadneedle Street." One of these slave boys is said to have a collar about his neck with this inscription, 'The Lady Bromfield's black in Lincoln's Inn Fields'. The appearance of tea is set forth in this announcement:—"That excellent and by all physitians approved China drink called by the Chineans Tcha, by other nations Tay *alias* Tee, is sold at the Sultaness Head Cophee House." Other advertisements mention remedies for the plague, highway robberies, and disgraceful prize fights.

'The Problem of the Aged Poor' is treated by Mr. Geoffrey Drage who supports, with certain proposed modifications, the present Poor Law. While many assert that our workhouses are the only place for the deserving poor, figures seem to show that, apart from cases of sickness and infirmity there are very few really deserving poor in them. Mr. Drage considers that a good plan would be for the guardians of workhouses to co-operate with all local organisations for thrift and charity.

Mr. Harold G. Parsons writes on 'Australian Federation'. He thinks that the only Australian colony that

will not favour federation is Western Australia. In the other colonies the young generation has the upper hand, and they are imbued with a sense of nationality. "Western Australia," as Mr. Parsons remarks, "is not yet a part of Australia."

Miss Frances H. Low in an article on 'Mrs. Gaskell's Short Tales' says that she thinks that her short stories place Mrs. Gaskell beside Goldsmith because of their tenderness and attractive grace.

Canon MacColl and 'An Oxford Tutor' deal with the present condition of the English Church. Canon MacColl thinks that the decision of the Primates is based on an interpretation of the Act of Uniformity which would make the Prayer Book an unworkable document. In other words he says that a literal observance of the Act is what is enjoined by the Archbishops, while the only obedience that can be at all rendered is one of spirit. 'The Oxford Tutor's' remarks consist largely in insisting on the necessity of laymen taking part in Church matters and in acquainting themselves with theological movements. There is no doubt about it that a clearer realisation of the duties of the laymen in the Church is the surest way to give stability to the Church. But wherever the minister or priest is regarded as the sole embodiment of religion the people are not likely to be welcomed to their part in Church matters.

'A Romance in Scholarship' by Mr. Joseph Jacobs relates how the Hebrew version of Ecclesiasticus has been almost wholly recovered by a wonderful chain of finds. Two ladies found some pages of the manuscript in Southern Palestine, Dr. Schechter found some more in Cairo, while others were got in Oxford, Cambridge, and London. Some points of interest are brought to light by these manuscripts. One thing is that 'Sadducee' is merely a Greek spelling of 'Zadokite'. Thus the Wisdom of Sirach is really the wisdom of the Sadducees. Another point is that in this work, which is assigned by Dr. Schechter to the year 280 B.C., there are quotations from the Bible extending over all its books with the sole exception of the Book of Daniel. This seems to point to the conclusion that the Jews are right in contending that the Old Testament Canon closed about 300 B.C. But, of course, the date 280 B.C. has yet to be confirmed.

The other articles are on Municipal Trading', 'The Paris Market-Woman', and 'Eugène Piot'.